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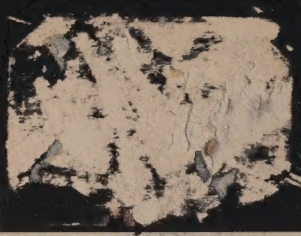

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BOOKS AND THEIR USE

An Address

TO WHICH IS APPENDED A LIST OF BOOKS FOR STUDENTS OF THE NEW TESTAMENT

BY

JOSEPH HENRY THAYER, D. D., LITT. D.

BUSSEY PROFESSOR OF NEW TESTAMENT CRITICISM AND INTERPRETATION IN HARVARD UNIVERSITY

BOSTON AND NEW YORK
HOUGHTON, MIFFLIN AND COMPANY
The Riverside Press, Cambridge
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PREFATORY NOTE.

THE following address on "Books and Their Use, from a Professional Point of View," was given, except a few paragraphs omitted for want of time, before the Harvard Divinity School at the opening of the present academic year in September. The purpose for which it was prepared will explain, and if need be apologize for, its colloquial character and the occasional freedom of its comments.

The List which follows it is a small selection of titles from a very voluminous literature. It has been drawn up, not for the professional bibliographer, but to meet the practical wants of the average theological student. This aim has affected both the selection and its proportions: has led to the mention of some books which, though not of the highest excellence, are peculiarly accessible or especially serviceable; and again, has caused the titles to be multiplied sometimes under the more recondite subjects as well as under the more important. The "Miscellaneous Topics" appended are specimens of subjects treated by my students in private essays or at social evening discussions.

To economize space, the title of a book, having been once given in full, is generally referred to afterwards in an abbreviated form, the full title being ascertainable by turning to

the page (or pages in the case of more than one book by the same author) designated in the Index by a full-faced numeral. The references have been restricted, for the most part, to books or other separate publications; for discussions in Reviews, the student must consult Poole (see p. 42) and the special Indexes to the several periodicals.

The outside dimensions of the books are given in centimetres; but fractions of the same have been disregarded. The prices named are taken mostly from the publishers' catalogues; those appended to many of the older foreign books are merely approximate. In adjusting foreign coinage to our currency, the shilling and the mark (100 Pfennige) may be roughly reckoned at twenty-five cents, and the franc at twenty. The cost of importation, however, varies with methods and dealers. Several of the foreign firms (the Messrs. Macmillan, Longman, Cassell, Bagster) have branch houses or special agents in this country.

CAMBRIDGE, MASSACHUSETTS,
October, 1892.

BOOKS AND THEIR USE.

ALMOST every one interested in books has been possessed at some time with the desire to gather for himself a library, — a comparatively harmless kind of possession. It affords diversion, and, like the promiscuous collection of postage-stamps, coins, and the like, may bring to the accumulator not a little incidental instruction. But the engrossing work of life, and the limited resources of most of us, generally hold this disease well in check.

To be distinguished from the professional collector's greed, however, is the legitimate love of ownership. This is wholesome. Occasionally a student recoils so thoroughly from the sophomoric ambition to own a large library as to pride himself on getting along without books, doing his own thinking, as he calls it; about which much the same sort of fustian may be talked as about self-made men. But soon there grows up in a healthy mind quite a different feeling. It is not the book merely, but my edition, my copy, of it which I prize. Part of my intellectual history lies buried in its pages. The very sight of it starts anew impulses and reflections which it originated. Stimulus and assurance come to my wavering soul every time I turn its leaves. One would part with his copy of such a book almost as reluctantly as he would break with an old friend. There are volumes, moreover, about which no tender sentiments gather, but which the most impecunious student would blush not to own, —

volumes, in the treatment of which he can indulge his preferences; mark and annotate at will; humor his taste or help his memory by his own index of their contents, record of criticisms which approve themselves to him, and references to other writers who have treated the same topics. To ask a man to lend such a book is like asking to borrow his razor or his coat.

The ownership of a book is often salutary morally, — by reminding one of unfulfilled purposes; of fields of learning which he promised himself to explore, but has never made time to enter; of scholarly duties he neglects to perform. I have known men whose dusty Hebrew Bible was thus a means of grace to them; and others in whose case this means of grace was so long abused that, like other abused privileges, it resulted in judicial hardening. Good books owned but unused act as intellectual goads; just as a visit to our university library will reduce the inflated conceit of wisdom to a hopeful condition of collapse.

Just *what* books are to be included in the private library, as it may with strictest propriety be called, every man must, in the end, decide for himself. There are certain books, to be sure, about which there can be no question, — books which are *tools*, — the Bible, the Dictionary, the Concordance, Shakespeare. One would as soon expect to find a carpenter without a hammer or a saw, as a student without such necessary implements of his calling. But apart from the necessary implements of the craft, books may be said to have a relative as well as an intrinsic worth. Men's topics and methods of study vary, and cannot always be foreseen by them, still less by others. I remember once advising a student, who afterwards went as a missionary to Japan, to buy, among other books, "The Englishman's Greek Concordance," which cost at that time — before the publication of

Hudson's — some seven or eight dollars. Not long afterwards I received from him an emphatic admonition — for the benefit of other confiding inquirers — on the injudiciousness of my advice. That he has more than once since asked that advice may possibly indicate some change of judgment on his part, or at any rate that not all my suggestions seemed to him as wide of the mark as this one. But it is undeniably true that a book eminently serviceable to one man, another will find little use for. Accordingly, only general advice about buying can be safely given. It would be interesting to learn how many identical volumes were included in the lists of the "one hundred best books" which some of the journals, with more enterprise than discretion, solicited not long ago from leading literary men.

1. Nevertheless, with due allowance for personal differences, a few hints may be ventured upon. For instance, it holds true, in general, that the books out of which other books are made are the best books to own, viz., the recognized authorities on the main professional topics, and especially the best encyclopædias and works of reference. Both these classes of books, however, illustrate the instability of all things human, — the best authority to-day is liable to be superseded to-morrow; and as for encyclopædias and works of reference, they have so multiplied of late as to bid fair of themselves well nigh to exhaust a minister's book fund.

The advantages of a good encyclopædia, however, are obvious: it is a small library in itself, — a library, moreover, written for the most part by specialists; and by its copious bibliographical references putting one on the track of the principal works relating to any subject which he may wish to study more in detail. But even some of the best of them are singularly indifferent in certain respects to a student's convenience. Smith's "Dictionary of the Bible," to be sure, as reëdited in this country by Drs. Hackett and Abbot, with its

copious added literary references and admirable Biblical index, is still superior to any other help of the sort in Christendom, — although, alas, it already needs supplementing. The other dictionaries, too, in the same series, viz., the Smith and Cheetham "Dictionary of Christian Antiquities," in 2 volumes, the Smith and Wace "Dictionary of Christian Biography," in 4 volumes, are foundation stones in a library; although a half-indignant surprise is felt at the absence of even an alphabetical list of the articles they contain, the more especially when, as in the case of the "Dictionary of Christian Antiquities," the contents are of a miscellaneous and somewhat capricious choice. Such a general encyclopædia, also, as the Britannica, in its 9th edition, is of great value to the professional student by reason of the prominence it gives to Biblical topics, though here again he is surprised and annoyed that old-world traditionalism has adhered to the cumbersome 4to form of the volumes. Passing over to the Continent we meet the 18 volumes of the second edition of the "Real-Encyclopädie," begun by Herzog, unfortunately in its index much inferior to the earlier edition; Kaulen's new edition (now appearing) of "Wetzer und Welte;" Meusel's "Kirchliches Handlexicon" (also still incomplete); the "Handlexikon," in 3 volumes, lately published by Perthes; and, to pass to works which restrict themselves to Biblical topics, Schenkel's "Bibel-Lexikon" in 5 volumes; Riehm's "Handwörterbuch des Biblischen Altertums," in 2 volumes, just undergoing revision; the "Biblisches Handwörterbuch," in 1 volume, issued by the Calw publishing society.

In spite of any or all drawbacks, such books are to be coveted; and most of those named a really economical book-buyer may aspire to own.

2. But let me follow up my hint by a few more specific suggestions designed to aid in the purchase of Commentaries and other works treating of the Bible.

There has come about, indeed, in recent years a marked abatement of scholarly interest in the detailed study of Scripture. Singularly enough, while the scrutiny of the classical texts is growing more and more minute, the interest of the average student in Biblical details is sensibly on the wane. Such things, it is said, may be left to specialists. The preacher's concern is with the gospel of to-day. Even religious journals occasionally go so far as to assert that, since the appearance of our Revised English Bible, the study of the Greek and Hebrew texts is for the ordinary pastor a waste of time. This change in the estimate of Biblical studies is due, no doubt, in part to the doctrinal readjustments going on in the theological world, and especially to the reaction against unwarrantable claims respecting the nature and methods of revelation. But we need not enter into the discussion of its causes here. Suffice it to say that, while I believe that a Christian minister cannot be ignorant of Biblical criticism and philology and long hold the respect of his people as an educated man, I am also sure that it is not necessary for him to be an expert in either; the textual critic and philologist is neither a theologian nor a pastor.

I will not tell tales, — as I might without going out of school, — I will not tell tales about men who, under the actual work of the ministry, have been so goaded by some over-curious layman or Sunday-school teacher as to feel compelled to write back here for information which, while members of the school, they might have had without the asking. Sooner or later, for one reason or another, I believe you will come — even those of you who now think of the Bible merely as a book to take a motto-text from — to desire occasional help in getting at its meaning.

One of the most learned men we have had in Cambridge for a generation, — a man who received the doctorate in divinity and held a professorship in this school, although he

was a layman and never studied in any theological seminary, — got his learning by concentrated study of the Bible. He had held, indeed, a librarian's post in two of the amplest collections of books in this vicinity, and had an expert's acquaintance with the editions of the leading authors in many literatures; but his *learning*, those solid acquisitions which led men even to take long journeys to consult him, was acquired by the early and incessant and first-hand study of his New Testament, and the prosecution of the critical, archæological, literary, historical, researches which that study involved. Not every Biblical student, to be sure, has the aptitude or the opportunity for the exceptional attainments of that exceptional man; indeed, the needs of the average pastor prescribe imperatively other lines of study also. Yet whatever he may or may not know, he must know his BIBLE, — its contents, its history, its uses, — or he knows nothing as he ought to know it. And the eminent example of wide learning to which I have ventured to refer is a complete refutation of the notion that concentrated Biblical study will have a narrowing effect. The man of one book becomes of necessity the man of many books when that book is the *Bibliotheca Divina*, — the divine library, — as our Bible was earliest and most happily called.

But to my suggestions: —

a. Invest but sparingly in denominational works. The man who is first a denominationalist and then a Christian is a pretty poor type of the latter; but the principle holds truer yet of books and scholarship. A man under the promptings of a healthy Christian heart may be much better than his creed; but a printed page is cold-blooded and unrelenting, — never becomes for the moment undenominational through self-forgetfulness.

I would not say that no scholarly books bear the imprint of a denominational publishing house. Many works, espe-

cially in antiquities and dogmatics, would disprove the assertion. But a denominational commentary is another thing. Every Protestant sect professes to find the warrant for its peculiarities, nay, the very reason for its existence, in the sacred volume. A sectarian commentary, accordingly, is in so far discredited on its very face. The denominational subsidy, indeed, sometimes insures the publication of books which without such aid might never see the light. Broadus on Matthew is an example, — a book, the denominationalism of which is of a mild, tolerant type, and which is probably the best commentary in English on that Gospel. But what we want in a commentary is help in understanding the sacred author. The commentator must make it his single aim to give us the writer's thought, — nothing more, nothing less, nothing other. Hence it sometimes even happens that a commentator who personally repudiates the Biblical writer's thought may aid us more in getting at it, than an interpreter who feels bound to make it square with his private opinions. Every interpreter has, indeed, his conscious or unconscious bias, — the "personal equation;" but when he superadds to that the avowed advocacy of a particular set of modern opinions, avoid him.

b. Again. Do not spend much money on the so-called "popular" works. The attention given of late to concerted Biblical study, the rivalry of "schemes" and "plans," to say nothing of publishers, has led to the multiplication of superficial works in the form of so-called "Helps." Some of these deal directly with the text, others are of a more general character. Such books as Matthew Arnold's "Isaiah xl.–lxvi., with the Shorter Prophecies allied to it," Buchanan Blake's "How to read the Prophets," and "How to read Isaiah," Farrar's "Messages of the Books," may serve as representatives of the latter class; while the Cambridge Bible for Schools, Ellicott's "English Commentary," Schaff's

"Popular" or "International Commentary," are creditable specimens of the former.

Now I do not mean to speak slightingly of this kind of books. Many of them contain good work, and are serviceable in their way and place. General works like those named are of value in emphasizing the truth that the Bible is not merely one book, but many; that the right understanding and use of it requires attention to the chronological sequence, the historic and literary relations, of its several parts. Many a young person may get new interest in it, and learn much, from merely such a selection and arrangement of its contents as is given by Professors Bartlett and Peters. Books of the sort are especially in place in a parish library. Specimens of them, as well as of their companion class, the so-called popular commentary, will be found on our shelves. But they are not substantial enough to constitute the bulk of a minister's exegetical library.

Let me make express exception, however, in favor of one class of books, which otherwise may perhaps be associated with those just named: I mean scholarly translations. A good translation is an epitome of many commentaries, the condensed result of careful exegetical study. Even a slight modification of the old language will often light up obscurities in our current version. Read the Minor Prophets, for example, or still better, the Book of Job, in the Revision. Several of the scholarly modern translations are prized possessions in many a clerical library. Take Noyes's New Testament, for instance, or Darby's, or even Davidson's, in English, and Weizsäcker's in German; and for the Old Testament those of De Wette, Zunz, or the new work now appearing under the editorship of Kautzsch, while among French translations those of Arnaud, Oltramare, Stapfer, Reuss may be named. Any minister will find himself repaid by the best works of this class. They are serviceable in

giving a vivid bird's-eye view of a Biblical book, if read through, like any other book, at a sitting. They are useful as a preliminary to study and in summing up the results of study. They help a man to correct that loss of the sense of proportion apt to result from prolonged scrutiny of particulars, and which often discourages a beginner and prevents him from seeing the wood for the trees.

c. Again. Shun encyclopædic commentaries. The value of a work on exegesis is not measured by its size. It is Lowell, I believe, who somewhere advises a man to read everything into a book which it is capable of holding, — a good rule in the case of poetry, perhaps, but a pestilent practice in reference to Scripture. He is a poor commentator who brings anything into his book which is not connected with the text naturally. The Bible has been put to such varied uses, especially under Protestantism; has become the perennial source of so many effusions, doctrinal, controversial, ethical, devotional, literary, that a commentator who does not possess a sharply defined and scientific conception of his province is in danger of regarding himself as holding a roving commission over the whole realm of religious literature. Just as sundry mediæval interpreters thought themselves the more meritorious the more meanings they could find in every passage, and accordingly had their "multiplex senses," — the literal, the historical, the parabolical, the allegorical, the ætiological, and Heaven knows what, — so, even in modern times, certain works have been produced which bring together nearly everything which anybody has associated with Holy Writ. The late Professor Lange, to be sure, the author of one of the best-known and by no means most objectionable books of this class, does not call it a commentary, but a "Bibelwerk." You remember that Robert Hall, on hearing a Welshman exclaim, "How I wish Dr. Gill had written in Welsh!" responded, "I wish he had; for then I should never

have read him." Such a wish is futile in the case of Lange; his work has been reproduced in twenty-five octavo volumes, of some six hundred pages each. Although, like all the productions of many collaborators, its parts differ in merit, it is as a whole a conspicuous — I would I might also say the last — specimen of misdirected labor in the name of exegesis. A man seeking help from it, on a specific point, must often work his way through notes "textual and grammatical," "exegetical and critical," "doctrinal and ethical," " homiletical and practical," till he is glad to put the volume back upon the shelves, and escape without distraction from its "avalanches of impertinencies." Some of its matter (if I may continue to speak of it as a representative of its class) is worse than useless, — positively injurious. I refer to its aids to preachers in the shape of plans of sermons. That whole section of the work impresses me always as a kind of homiletical junk-shop. A second-hand "skeleton" is one of the least valuable of possessions — to an ordinary man. It is in defiance of nature that he tries to make it his own. Of course I do not mean to deny all interest and value to material of this sort. It is instructive to a student of homiletics as showing the number and variety of topics which different minds at different times have drawn from the same Scriptural passage. The wealth of thought, too, the fertilizing power, hidden in certain choice Biblical sayings, is strikingly illustrated by the very carefully selected homiletic matter given in the commentary by Professor Broadus already mentioned. But the use of such helps in sermon-writing is paralyzing. The perpetual use of crutches will transform a well man into a cripple.

I would not have you infer that no commentary is worth buying which does not restrict itself to the bare philological and exegetical demands of the text. This is notoriously not the case. Some of the most valuable and standard works

— Tholuck's "Sermon on the Mount," for instance — are not constructed on the principle of utmost self-restraint.

So certain recent commentaries by princely expositors — notably those on some of the Pauline Epistles by the late Bishop Lightfoot, those on the Hebrews and the writings of St. John by his friend and successor, Bishop Westcott — contain extended discussions, in the form of "Excursuses" or "Detached Notes," of topics incidentally started by the Biblical author, but which one would hardly expect to find elaborately discussed in a commentary: for instance, the dissertations on Essenism, on the fictitious correspondence between St. Paul and Seneca, on the Celtic origin of the Galatians, in the volumes by Lightfoot; or those on the relations between Christianity and art, on pre-Christian sacrifices and priesthood, etc., in those by Westcott.

The "Bible Commentary," too, or "Speaker's Commentary," as it is commonly called, in its disquisitions on Leprosy, the Relations between the Israelites and Egypt, etc., gives the results of considerable research in summary form. There is much matter of the sort, also, in the two volumes of this work devoted to the Apocryphal books; which, indeed, with Professor Bissell's earlier work, are almost the only resource of the student in English relative to those books. In fact, even Lange, as reëdited in this country, contains some noteworthy discussions (like that by Dr. Schaff on Romans v. 12–21), which it would be ungrateful to seem to slight. Nor will it do to depreciate the service rendered by those commentators who trace out the history of interpretation, as Hupfeld, for example, has done in his work on the Psalms; though this has more value, of course, for the special inquirer than for the general student. Accordingly, the imperfect summaries of such information imbedded by Meyer in his exposition have been wisely reduced to footnotes by his present editor, Professor Weiss. I merely mean to

guard you against the fallacy of supposing that the more inclusive and the more comprehensive a work on the Bible is, the more valuable. A work is appearing at present (which, however, I have not examined) that claims to be enriched with the spoils of three thousand publications, and for the dissemination of which a special firm has been incorporated. It boasts that it "is not merely comprehensive, but . . . all-inclusive." That it abounds in edifying reading I would not question. But — I sincerely hope no one of you has taken the agency of it for Cambridge.

It is a kind of corollary from what has been said to add that there are few works on the entire Bible, or, indeed, either of the Testaments, by any single expositor, which are of eminent or equal merit throughout. Even in the case of expositors of rare insight like Calvin (whose notes on the Psalms Professor Hupfeld used to recommend to his classes), an enterprising book-buyer will be apt to content himself with the ownership of that work and the commentary on the Romans. Bengel's volume of seed thoughts, Reuss on the Old Testament and the New, are exceptions which prove the rule. In modern times we have favorite commentaries on the entire New Testament by De Wette and Alford. But the latter, notwithstanding the great improvement it underwent in its successive editions, discloses in spots the diverse merits of the several German commentators of which its notes were often a free reproduction; while De Wette's work, in the portion devoted to the Gospels, is so stunted by the wavering and discrediting critical theories current when it was written, that his compact, strong treatment of the Epistles — the Romans, for instance — seems like the work of another man. The "Hand-Book" which goes under the name of Meyer elicited, even during his lifetime, the coöperation of three collaborators before reaching its completion; and its ever-improving reproduction has enlisted the labor of eight

additional expositors. Even when a mere summary of the best exegetical results is all that is professedly attempted, — as, for example, in the case of the new "Hand-Commentar" (4 volumes), — such workmen as Holtzmann and Lipsius, having at their command the labors of a lifetime, associate two younger workmen with them.

d. But another class of works on the Bible which it is prudent to buy with reserve consists of those which undertake to rearrange and combine the Biblical books into an organic whole.

Our Bible, as has been intimated already, is, in both its divisions, a miscellaneous aggregation of writings by different authors, put together without much regard to the date or the circumstances of their origin. One of the tasks of Biblical scholarship is to transform this somewhat promiscuous collection of materials into an organism, to detect the mutual relations of the several parts of this body of literature, and the law of growth under which they originated.

In the case of the New Testament, as you know, Baur was one of the first to address himself resolutely to this task; and his attempted solution of the problem constitutes the theory of early Christianity which bears his name. That theory, though containing important elements of truth, soon showed itself to be inadequate. Even his pupils, one and another of them, tried their hands at modifications and substitutes. The problem still waits for an accepted solution. Hence books which propose or, as is far oftener the case, assume solutions are to be built into a private library with caution. They are immensely interesting, for they treat matters prominent in every Biblical student's thoughts. Works on Biblical theology, as they are, rather than on exegesis, they contain (from Neander's "Planting and Training," etc., down to the most recent books by Weizsäcker and Pfleiderer) much that is suggestive exegetically. They often

put old texts in a new light. But they are better to read, I think, than to own. The very fact that they are dominated by a theory foredooms them in all probability to serious re-adjustment. They take up into themselves altogether too much of those little systems that have their day and cease to be. One does not have to live very long to outlive books which in their time were thought to contain the last word on these debated Biblical topics, — the "*last*" word, but, unfortunately, not the final word. One danger from them lies in their very popularity, which is due to the natural desire to settle long-standing problems. Caution is the more obligatory, because those who look to you for instruction are already exercised about these matters, and asking eager questions which as yet cannot be positively answered. It is hard to hold uncertain matters in suspense; but it is only doing harm, and making work, to build on doubtful speculations as though they were facts.

That I am not over-cautious here appears from a recent case which I may, therefore, be allowed to specify. I allude to a little work on the "Origin and Relations of the First Three Gospels," by Professor J. Estlin Carpenter, which appeared early in 1890, and has already gone through several editions, I believe, in its native country. It is a book of great attractiveness, contains some original work and new opinions. Everybody interested in the topic it treats should read it. But strange to say, it is issued for use in Sunday-schools! Now, it is not a crime, but it is a blunder, to give out with assurance to youthful minds views which have yet to run the gauntlet of criticism, — views resting on the quiet assumption of doubtful matters, the positive assertion of matters of opinion as though they were matters of fact, the autocratic exclusion of materials which fail to harmonize. I am characterizing the *book*, notice, not its author, — who is held in highest esteem by those who know him, and who is

certainly among the most charming of living English writers on Biblical topics. The characteristics of this book cleave of necessity in some degree to every other of the sort, in the present stage of Biblical science.

But it is the reactionary effect of such books on their owners which chiefly concerns us now. Anybody who has had occasion to watch the changing fashions of criticism can call to mind one person and another who, in the first jubilant exercise, perhaps, of his thinking faculties upon inherited opinions about the Bible, caught up with avidity the view that happened to be the vogue among the so-called "advanced" critics, and still clings to it. You meet him years afterwards and you find him still holding that the Tübingen "motley 's the only wear." He reminds you of one of those venerable survivals of a bygone style of dress sometimes seen in our streets. For in critical theories the rhymester's advice is as good as respecting fashions in clothes: —

> "Be not the first by whom the new are tried,
> Nor yet the last to lay the old aside."

And in the one case, as in the other, the surest way to escape the ludicrousness of appearing with them after they are antiquated is never to lay in a large stock at once.

e. But once more, and positively. Buy only such commentaries as you are not likely soon to outgrow; consequently, the most thorough and scholarly extant. Unfortunately the majority of these are of foreign origin, though many have been reproduced in English. The punctilious thoroughness of the better works of this class is apt to be discouraging at first to an unprofessional mind; the microscopic minuteness wearisome, the multiplicity of details confusing, the procession of interpretations that never occurred to him distracting; so that, on the first trial, he may lay down the book uncertain not only just what his passage means, but

even whether anybody can reach a reasonably assured opinion about it. But let him not be impatient. Such a book is a book to grow to. Its very richness is what embarrasses him. It is not to be read through continuously any more than the dictionary. Ordinarily he should not consult it till the need for help is felt, and even then he should first define that need to himself as sharply as possible. A man ought to read his Greek Testament as he does his Shakespeare, letting it speak for itself. If doubtful what the language means, let him try to resolve his doubts unaided. But when he is in perplexity, or when he has formed a provisional opinion and wants to test it, — in a word, when he has a distinct desire for specific information, he will seek it with zest. Knowing what he wants, he will know when he finds it. He will bless the toilsome critic who, in patiently weighing every construction of which the passage is rationally capable, has considered *his*, though it be to him as yet only a query. The comment, it may be, will reassure him, and increase his confidence in his own scholarship and insight. May be it will humble him, by convicting him of grave thoughtlessness or oversight. In either event it will end by exalting him as a student, and exalting itself in his respect and attachment.

It is not superfluous to say, that a thoroughly satisfactory book must enable its user to get at what it contains with as little outlay of time and patience as possible. Some recent commentaries even are strangely inconsiderate in this respect. The commentary by Holtzmann, Lipsius, and the rest, already mentioned, is an instance. The large, broad, solidly printed page presents a typographical sea which is not alluring to plunge into, even with the hope of bringing up a pearl. The preliminary and incidental discussions, again, are printed in such disproportionately fine type that the eye does not readily carry from the end of one line to the beginning of the next, and by artificial light soon finds itself too

weary to proceed. Typographical devices for the easy and rapid use of books, from the table of contents to the index, our German friends are often singularly indifferent to. In the long run you will find yourself avoiding those books in your library which are difficult to use. The answer to an inquiry you will instinctively seek where it can be found most easily. The chief way in which students can help to secure a reasonable attention to their needs in these matters is by protest, and even by declining to buy books which disregard them.

I have been speaking about owning books, and in general suggesting reserve. But quite the opposite advice should be given, I think, respecting acquaintance with books.

Dr. Johnson, I believe, somewhere castigates, in his sturdy fashion, persons who talk familiarly about books while knowing them only by their titles; just as certain plebeians, in aristocratic lands, give themselves a lofty air by familiar references in their talk to titled personages.

Now, of course, pretense is despicable, dishonest. But even as respects persons, it is sometimes convenient to know only so much as the title; still more so, as respects books. To drop Johnson's simile, in the case of books a superficial knowledge is often of no small value. In literature, as in life, it is convenient to know where to find a thing when you want it. And some of that knowledge may be picked up by reading the backs of books. The arrangement of them in our reading-room facilitates this very thing. A selection of some of the best books in each of the main branches of theological study has been brought together there (as most of you know already) in separate alcoves; and a man will not waste his time by going through those alcoves and looking at the books one by one. However unacquainted with technical topics he may be as yet, he probably will not have read

the lettering on many books before either the subject of one, or the name of its author, will move him to take it down and inspect it. Perhaps it will relate to something about which he has long wanted to know more. Or it will stir his friendly interest because written by some man whose writings he knows and likes. Possibly it may strike his attention because it treats of a subject he has never heard of before; but, even so, it makes a rudimentary addition to his professional knowledge.

I linger on this practice of mousing among books because I am sure it is a useful way of spending an occasional fragment of time. True, it is pleasant to have our subjects of study assigned us, and a list of the best books treating of them made ready to our hand. But that is not the only method of study; in fact, is not the ordinary method in life. There we are often called on to write upon a subject we do not know much about; and it is half the battle to know where to find out. Whether our lot is cast in the neighborhood of large preserves of books or not, — perhaps all the more if it is not, — it is much to know how to hunt, where the game is likely to lurk, and how to run it down. When you have paddled through the quiet little pools of literature in our alcoves, you will feel tempted to navigate the pleasant coasts of our stack-room, from which the more adventurous explorer can push on to the university library, where he must get his anchor aboard and steer by the stars.

Let me add, that a student will find his account, I think, in keeping himself tolerably informed respecting the new publications. It would be an unwise use of time, indeed, to read one in a hundred of them, even were they all accessible. The number of new books relating to theology and the Scriptures published during 1890 and 1891 is said to exceed a thousand each year in the English language alone. Nevertheless, it is often of much service to know promptly of a

book's existence. This knowledge can be gathered pretty well from the published lists in the better periodicals and journals, — such as the "Theologische Literaturzeitung," the "Historisches Jahrbuch," the "Revue de l'Histoire des Religions," the "Critical Review," the "Thinker," the quarterlies, and even current newspapers like the "Critic" and the "Nation." Whatever stirs curiosity or meets his personal need, a man can learn more about from such publications as the "Theologischer Jahresbericht," edited by the late Professor Lipsius; the Göttingen "Gelehrte Anzeigen;" Zöckler's "Handbuch der Theologischen Wissenschaften," and its annual imitation by certain Chicago professors under the title "Current Discussions in Theology;" or any one of the leading reviews which appends a responsible name to its book notices, — possibly can even get a sight of at one of the larger libraries or bookstores.

To be sure, the number of serial publications is already bewildering, and it is not easy to see whereto it will grow. Devices for economizing the time and labor of ordinary readers will become a necessity, — a necessity already getting recognition by the establishment of journals devoted to résumés of special departments of literature; for example, Church History, Philology, etc. Meantime he can be content to despatch the leading reviews in such lists as the P. Q. Index of our townsman, Mr. Griswold, and for the lighter periodicals to consult the tabulation of them given month by month in the "Review of Reviews."

Let me pass on and say a word or two about the Use of Books: —

And first, in the way of research.

A student without much experience in professional study or libraries usually feels at first much like a child at large in a confectioner's, — he does not know where to begin. He

can take a lesson from the child in such case, and lay hold of that which lies nearest, in the hope of finding something before long that suits him. But a less childish method is to give a moment first to mental concentration. A library, as I have already intimated in another connection, is like a dictionary. If I want to know the meaning of a single word, and will confine my attention to that, I am not much embarrassed by the fact that the dictionary contains 200,000 other words. I must first ask myself what I want to learn, and not allow my attention to be diverted from that.

Still, here are a hundred books on the subject. I cannot read them all; how shall I make my selection? What is to save me from falling into the power of some foolish or ignorant or partisan writer, and being put off with views which lack the approval of the wise?

a. One safeguard lies in discovering who are the leading writers on your topic. As you run your eye along the margin of one book after another on the subject, you will be pretty sure to see certain names repeated again and again. Writers of various grades and opinions will agree in their recurring references to these names. The references possibly may nearly all be for the purpose of stricture and refutation. Never mind. A book which many writers think worth controverting is pretty sure to be worth reading. These references give you the names, in all probability, of the principal authorities. Drop other books and go for them. They may have written in a foreign tongue, and at a time when authors were wont to pursue a topic through hundreds of folio pages, — in fact, till our easy-going moderns get wearied out and give up the chase. Nevertheless, these are the writers to cultivate, if you would save time in the end and have opinions which shall be something more than the echo of echoes, — in a word, get at the grounds on which received opinions rest, and learn enough about the subject to be qualified to weigh them for yourselves.

b. Another safeguard against superficial or partial views is to read on both sides of a subject, — read books written by men of opposite antecedents and positions. This is a suggestion which many other students besides young and eager ones are apt to disregard. And the consequence is narrowness and bigotry and dogmatic positiveness on matters about which hesitancy is the first step towards wisdom. It is not uncommon for a man, and any one of us may be that man, to turn away from some author with the thought, "Oh, he advocates the traditional, or the orthodox, or the rationalistic view. I have made up my mind in the main, and want some able writer to confirm me in my prepossessions." No. We do not state the case to ourselves quite so nakedly as that. That, nevertheless, is our general mental attitude; and it directs our search and forecasts our results. For the mind, like the eye, " sees what it brings with it the power of seeing." As a seeker of truth, accordingly, it becomes me to remind myself of the maxim, *Audi alteram partem ;* to make sure that, whatever authors I may neglect, I do *not* neglect those who advocate the side against which my prepossessions lean.

This is not only indispensable to a rounded view of a subject, but brings many incidental benefits also. It is capital mental gymnastics to set one's self to framing one's own answer to historic questions, — for instance, the arguments for or against miracles, from Hume's down; the question whether President Edwards does or does not hold to the freedom of the will; whether there is or is not validity in the argument from design as set forth by Paley or Martineau. If we have no stomach for the treatises of Athanasius and Augustine, Anselm and Aquinas, Bull and Waterland and Pearson, on such subjects as the trinity, the atonement, and original sin, we shall at least get profit from the histories of those doctrines by Baur and Dorner and Müller. It will

open our eyes to the fact that wisdom was not born when we were; that some thinking, and not all of it foolish thinking, has been done by former generations. It will save us from making statements of some opinion we reject, which its advocates would deem a travesty or an affront to every sound understanding. It will deliver us from mistaking for authoritative formulas of doctrine, the language of newspaper controversialists or the Moody and Sankey hymn-books.

c. One more hint helpful to a bewildered explorer may be found in the advice not to neglect the latest books.

Experience teaches us again and again that what is new is not always true, nor the true new. Nevertheless, the world does move, — the world both of theological thought and of historical research. Historic methods in particular are so recent in many of their applications, and many of their present results are of so provisional and tentative a character, that revision and readjustment must go on probably for a long time to come. An enterprising and truth-loving student, therefore, will wish to learn what the most recent explorer or speculator of note has advanced. Of course, he must be on his guard, especially if impulsive, against the power of novelty, which seems to be half intoxicating to some minds. He will have to remember that so great is scholarly competition in some countries, notably in Germany, that a young writer has little chance of advancement, or even of getting a hearing, unless he broach some notion never heard of before. If it have a flavor of paradox, so much the better. The reader, consequently, must continually heed the old Greek caution *νᾶφε καὶ μέμνασ' ἀπιστεῖν*. But he must remember, too, that there are perils on the other side. The mind loves to rest in conclusions once formed, even if at first they were acknowledged to be provisional or hypothetical. This tendency is reinforced in the case of the preacher or the teacher by repetition. They thus get a quite factitious

validity. Here is one of the dangers of "professionalism" for us. Hence it comes to pass that many ministers' views date them. You can tell when they studied, even where, by hearing them talk on almost any professional topic. They become landmarks. You always know where to find them; for they are stranded. To escape this professional peril it is necessary to cultivate a forward-looking mind. A new book shows us that somebody, namely, the author, and probably a cold-blooded publisher with his official advisers besides, thinks he has something fresh to say. If the subject is one that concerns us, particularly one we are investigating, we must lend him our ear. His book may help us even if it disgusts us: a drunken Helot was educative to the youthful Spartan.

Having spoken of the ownership of books, especially commentaries, and the use of books, I may perhaps be asked WHAT books are to be read?

You will hardly expect me to specify, any more than to attempt to tell you what you ought to eat. And probably, if any of you ever prescribed for yourselves an intellectual bill of fare, it was departed from within a month. There are, indeed, certain standard authors, as there are certain staple articles of food; and everybody knows what they are in both cases. But how much of them, even, shall be taken, and when, are questions which every one who has reached years of discretion must be left to decide for himself. We should be surprised, to be sure, if a student of economics had never read Smith's "Wealth of Nations;" if a student of philosophy were unacquainted with Bacon and Locke; if a student of Roman history had never handled Niebuhr and Gibbon; if one devoted to literature were ignorant of Homer and Dante and Shakespeare. So there are names in the domain of theology that have become household words. They

represent not necessarily either results or methods valid for all time; but they are epoch-making, as our German friends say. They hold a permanent place in the history of theological thought, or of the religious life. Butler and Edwards, Baxter and Bunyan, Owen and Howe, South and Barrow and Jeremy Taylor, — but I need not attempt to catalogue them. An educated divine who had no acquaintance with any of these books would be as exceptional a character as a literary man who had never read a page of Wordsworth or Walter Scott.

Yet it ought to be said explicitly, and with some emphasis, that it is no disgrace to a man *not* to have read very famous books. Art is long. Life is exacting. Duties and opportunities vary. Peculiarities of circumstance and even of taste have claims. Hence, the feeling of humiliation with which we sometimes confess to our associates that certain of their highly prized books are to us names and nothing more, has not always a sufficient reason. There may be in it, indeed, something of the bitterness which comes from broken resolutions and unfulfilled purposes. In so far, it may serve as a wholesome *vis a tergo*. He is an exceptional man whose books do not look down reproaches upon him from his library shelves. That helps to make his study a veritable *sanctum*, — a place for renewal of vows as well as of work. But, alas for us, if our shortcomings, be they ever so real, tempt us to disingenuousness. A few months ago, one of the weekly newspapers ("Harper's Weekly" for April 23, page 304) printed a letter of Lowell's (written nearly forty years ago) in reply to a request for advice as to a course of reading, in which he says: "There is hardly any branch of knowledge in which I have not read something, and I have read a great many out-of-the-way books, yet there are many which almost every one reads which I have never even opened. For example, I have read books on magic and astrology, and

yet never looked into a history of England. . . . So, too, I know more of the history of ancient Rome than I do of that of America." And he continues, in words not altogether irrelevant on the present occasion: "Having now proved myself to be wholly incompetent to give any advice (as is usually, though more unconsciously, the case with advisers), I proceed to give it."

But, difficult as it may be to tell just what books one ought to read, it is easy to specify some of the AIMS which ought to direct his reading. For it is hardly necessary to say that a man ought always to have an object in reading. Even relaxation and entertainment are an object, and a legitimate one; so they be not sought immoderately or in unwholesome ways.

a. One leading object with a preacher in his reading is intellectual stimulus. He comes to the act of composition, we will suppose, in a chilled or sterile mood; has something to say, perhaps, but cannot make a beginning; to will is present with him, but how to perform he finds not. The very gravity of his theme burdens his spirit, and half paralyzes the power of expression. From this condition he can often get relief by betaking himself to one of the masterpieces of serious literature, — a passage from Milton, or, still better, from Burke. By the loud reading of some choice passage, he will catch the contagion of lucid language and mental movement; and shortly come with self-forgetfulness and zest to his task. Fifteen minutes of loud reading of this sort will become to him as helpful a preliminary to taking up his pen as brandy and water was to Byron. It is the warming up which prepares his powers to do their best in the race. Certainly it is a pleasant substitute for the heroic self-sacrifice prescribed in my day by the professor of rhetoric in the college, who told us always to throw away the first two or three

pages we wrote, on the ground that our mind had not yet got a-going.

But loud reading before writing must not be theological, at any rate, not sermons. For it is surprising how the mind will subsidize at such times the thoughts of others to its own uses. And a man about to write a sermon ought not to come under the power of another sermonizer. He will do his best work in his own way. Positively poisonous is another preacher's sermon on the same text or subject; the more pernicious the greater the sermon. After you have done what you can, it may be helpful — it is sure to be humbling — to see what some master of assemblies has done with the same theme; but never beforehand. This use of loud reading will bring a man little by little into acquaintance with a considerable range of English classics. That the style of many of them is quite too elevated for ordinary pulpit address is no drawback; on the contrary, he is the less likely to get incidental harm from them through unconscious imitation.

b. Another obvious purpose which should shape a minister's reading is to get knowledge of life. Of preëminent value here is biography; not merely the standard lives (like Boswell's Johnson, and Lockhart's Scott), which hold their conspicuous place in the golden catalogue of English literary worthies, but biographies of men who have moved in secular life, — successful merchants, statesmen, travelers, inventors, generals. He may get familiarity in this way with the ruling motives and methods of men of influence, and some knowledge of the forces which shape society.

In the lives of successful preachers and pastors, again, he has a fair substitute, in however isolated a parish, for one of the most precious privileges, to wit, intimate association with men who have accomplished great things; fellowship with noble minds of kindred tastes and occupations. That he can renew and prolong his interviews at will is some com-

pensation for the silence of his counselor, who often, nevertheless, divulges to the inquisitive reader more than might at first be supposed. In this way a preacher may not only get edifying and congenial companionship and some of that knowledge of men and things from which it is the stock complaint that his bookish profession shuts him out, but may acquire, further, a trustworthy acquaintance with the opinions and practices prevalent in other Christian communions which is worth whole libraries of partisan discussions of their truths and errors. To crown all, he will before long have ready to his hand a body of illustrative material incomparably more serviceable than the cyclopædias of apocryphal newspaper anecdotes which the book agents urge upon him.

c. Again, a minister should set before him another distinct object in choosing his reading: religious culture, indispensable both professionally and personally.

How many ministers, for instance, can read a hymn well? One grows half contented with the modern practice of omitting the public reading of hymns altogether, though for some of us the impressions received from the reading of certain hymns by voices now silent are among the most sacred connected with public worship. How many ministers can tell a good hymn when they see it? Hymnology is a distinct branch of poetry, with canons of its own, and the right understanding and effective use of the treasures of sacred song are worthy, not to say obligatory, matters of thought and study. The same holds true in good degree of the liturgies of the church also. Our old-fashioned Puritan form of public worship seems to some people nowadays to be arid and inadequate. How far is this judgment right? And how shall the deficiency, if it exist, be supplied? Such questions open a considerable region of professional interest worthy of special thought and research. Admonitory at this point are the crude attempts at liturgical forms framed from time to

time by inexperienced hands. The collection of hymns and prayers accessible to you here, the ripe fruitage of generations of worshipers of many lands in many tongues, is believed to be especially rich and edifying. It may well be made a special subject of exploration and study.

But, after all, it is in their personal relations to the minister that the prayers and songs of the holy brotherhood of consecrated souls have their chief value. The demands which the conduct of public worship puts upon him are among the most onerous of his professional life. The summons to give expression to the needs of those who look to him as their religious helper and guide is sometimes almost appalling. The deficiency in professional qualification at this point is something of which, alas, the unfortunate minister is not always the only one who is aware. It is a fearful comment when some mother in Israel in her hour of need declines — and, sad to say, such a case has been known — declines as unedifying her pastor's prayers. The devotional mood, the power of fit and sympathetic devotional utterance are, for most of us at least, acquisitions, — the ripe fruits of assiduous religious self-culture. And, incredible as it may now seem to some of you just giving yourselves to sacred studies in the ardor of fresh consecration, the neglect of such culture is a peril to which life in a divinity school brings some special exposure. It is there that the habits are formed which may issue in hollow professionalism in after life. Full alike of profound philosophic truth and of ominous personal suggestion is the surprise which exclaimed, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out demons? and in thy name done many wonderful works?"

The passing remark may be made, that many students during their theological course read too much. They do not give themselves time enough to think. They are coming for the first time to the study of the profoundest subjects, — sub-

jects relative to which they are aware that whatever opinions they may seem to themselves to have are little more than an inheritance, or an assumption, or it may be even a personal whim. It is natural that they should desire to accumulate as large a store of wisdom as possible, before assuming the function of public teacher. But — let me repeat the truism — art is long. All the learning of the Christian centuries, and the solution of the problems of life and destiny, cannot be mastered in three years, or even four. And it will avert discouragement, as well as foster calmness and mental equipoise, distinctly to recognize this at the outset. On the other hand, an intelligent mind is in some respects in better condition to gauge aright the problems of theology, and reach unprejudiced judgments respecting them, before reading than after. It is an eminently profitable practice for a man — after hearing a lecture, for example — to write out freely his own first-hand thoughts on the subject and the lecturer's treatment of it. It will teach him to think, — to know alike his powers and his limitations. It will give him a clear perception of just where the difficulties of the topic for his mind lie; and so will enable him, while reading less, to read more profitably.

Let me add to these miscellaneous remarks a word or two respecting devices for storing away the results of reading.

a. Many persons seem not to know what *fly-leaves* are bound into a book for. Publishers, alas, understand the matter only too well when they swell the bulk and cost of the volume for their own ends. But the ordinary reader is wont to leave the blank pages at the beginning and end of his volumes vacuous, when they might be serviceably used: — those at the beginning, to record references to noteworthy reviews of the book in hand or summary estimates of it by

experts; those at the end to receive references to topics or utterances in it which have for the owner special interest.

b. Every student will find it worth while, I think, to start a card catalogue in which, arranged alphabetically, he can preserve references to subjects, authors, and the like, which meet his tastes and needs.

c. And once more. He will find it useful to make some similar provision for the preservation of current discussions of current topics. The better journals, day by day, contain not a little which concerns or ought to concern the minister and his work, yet for which at the moment he has perhaps neither time nor thought. I have in mind religious statistics; such problems of applied ethics as usage has made appropriate for Fast-Day sermons; questions relating to what may be called administrative religion, about which experts differ; such topics as it is eminently proper we should try to thrash out in our wide-awake fortnightly debate. The latest facts and opinions on such themes have not yet found their way into books. They must be gathered from fugitive publications, even the daily or weekly newspaper.

That they will be at hand when they are wanted can be insured by cutting them out at once, clapping them into long envelopes labeled across one end with the topic they contain, and then set up endwise in alphabetical order in a lawyer's document case. Such a collection will fill the uses of a scrapbook without demanding half its space or trouble.

In the heart of London is a circular room, covered by a dome 106 feet high and 140 in diameter, — falling only three feet short of the greatest in the world, that of the Pantheon at Rome. The walls of this room are lined with book-shelves containing more than 60,000 volumes, chiefly works of reference, and in the centre is a raised circular inclosure for the director and attendants. Likening this

central inclosure to the hub of a wheel, its spokes represent long tables, each marked off into spaces some four feet long by two wide, for the accommodation of separate readers, while down the middle of each runs a kind of parapet, screening every reader from his neighbor on the opposite side and furnishing him with a desk and folding shelf if desired. Pens, ink, and a mahogany armchair are provided for every reader gratuitously; and he not only has free access to the reference books mentioned, and may use them as though they were his own, but by means of slips, can call for any work he finds entered in the series of folio volumes which, in two concentric rows, surround the above-described central inclosure and make up the famous catalogue of the British Museum; for it is its reading-room, as you will have already discovered, that I am describing.

Any and every duly accredited adult of either sex has gratuitous access to it, appropriating any unoccupied place at a table, and frequenting it day after day from nine in the morning till seven at night at will. The attendants are bidden to "afford all the assistance in their power to readers in their pursuits;" and most generously do they fulfill their office. The number of readers resorting to it daily averages between six and seven hundred; and I was not surprised, on visiting it this summer, to find, without search, four Harvard men among them; for students journey to it from many lands.

Is not the time drawing near when we can have something like this in America? We have as yet, to be sure, no such magnificent collections as those of the British Museum, embracing many treasures quite unique; but the "Notes on Special Collections in American Libraries," recently issued by our university, will show you that the country is not quite so poor in treasures of the sort as might be supposed. Nay, reckoning Cambridge and Boston as one, as we fairly may

for this purpose, we have in our own neighborhood an accumulation probably of more than a million of volumes, after throwing off the fugitive literature of circulating libraries. By a wise system of coöperation, and with care to avoid duplicating expensive purchases, this collection might soon become attractive to distant scholars, were any such liberal provision made for them as that I have described.

But why speak of this to you? you may ask. Because, as members of that profession which, according to the testimony of book-dealers, makes larger purchases of general literature than any other, and which, by its official relations, gets special opportunities for directing the beneficence of those whom Providence has blessed with wealth, some one of you may, perchance, one day have power to hasten the time when similar literary treasures shall be gathered in our land, and access given to them with the like princely generosity.

At any rate, let me bespeak your perpetual interest in books, — their constant improvement, their wise accumulation, their scholarly use.

LIST OF BOOKS

FOR

STUDENTS OF THE NEW TESTAMENT.

CONTENTS.

PAGE

THE BIBLIOGRAPHY OF THEOLOGY 43

BIBLICAL PHILOLOGY 45

The Septuagint: —

Editions 45
Character and History 45
Lexicons 45
Concordances 46

The Old Testament Apocrypha: —

Editions and Commentaries 46
Lexicon 46
Concordances 47

The New Testament: —

Its Language 47
Editions 47
Harmonies 48
Lexicons 48
New Testament Synonyms 49
New Testament Grammars 49
Concordances to the Greek Testament 49

BIBLICAL ARCHAEOLOGY: —

General Manuals 50
Bible Dictionaries and Cyclopaedias 50
Biblical Geography 51
Maps 52
Atlases 53
Biblical Natural History 53
Biblical Ethnography (Manners and Customs) 54
Biblical Legislation 54
Jewish Worship 54
Jewish Philosophy (Parties, etc.) 54
Jewish Literature, Science, Art 55
Biblical (i. e. New Testament) Chronology 55

PAGE

NEW TESTAMENT "INTRODUCTIONS" 55
Origin of the New Testament Writings 56
Discussions of the Evidence, etc. 57
Collection of the New Testament Writings (the Canon) 59
Preservation of the New Testament Writings: —
The Written Text (Textual Criticism, etc.) 60
The Printed Text 62
Dissemination of the New Testament Writings: —
Ancient Versions 62
Modern Translations 63
The English Bible: —
Editions 64
History 64
The Revised New Testament of 1881 65
Interpretation of the New Testament Writings: —
History 65
Hermeneutics (The Science) 66
Exegesis (The Art): —
Illustrative Matter from Jewish Sources 66
Illustrative Matter from Profane Sources 67
Commentaries: —
On the Whole New Testament 68
On Groups of New Testament Books 69
On Individual Books 70
On Particular Passages or Topics 74
Lives of Christ 76
Lives of the Apostles 77

NEW TESTAMENT TIMES: —
The Heathen and Jewish World 78
The Heathen World 79
The Jewish World 79

NEW TESTAMENT THEOLOGY: —
General Works 80
Particular Authors and Topics 81

MISCELLANEOUS TOPICS 85

INDEX TO THE LIST 89

LIST OF BOOKS.

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Useful even in biblical study are: BRETSCHNEIDER, C. G. Systematische Entwickelung aller in der Dogmatik vorkommenden Begriffe . . . nebst der Literatur (4th ed. Leipzig. 1841. pp. 898, 21 × 13. 10 *M.*); the clear and condensed notes in HASE, K Hutterus Redivivus oder Dogmatik der evang.-luth Kirche. (12th ed. 1883. 18 × 12. *M.* 5); and the bibliography in GRIMM, C. L. W. Institutio theologiae dogmaticae evangelicae historico-critica. (2d ed. Jena. 1869. pp. 483., 22 × 16. 6 *M.*)

The judicious "Notes on the Literature of Church History" (separately, 30 cts.) appended by Prof. GEORGE P. FISHER to his History of the Christian Church (New York. 1888. $3.50) will sometimes be helpful to the student of the New Testament; and on special topics POOLE'S Index to Periodical Literature (3d ed. $15), with quinquennial Supplement, and the Am. Library Association's Index to Miscell. Lit. (1893) may be consulted.

Stewart, C. J. [A deceased London bookseller.] Biblical Catalogue and Supplement with classified index (no date; but 187–. pp. 406, 19 × 13. 5686 titles).

There is no good bibliography of theological literature in English.

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SEPTUAGINT: *Editions.*

Swete, Henry Barclay. The Old Testament in Greek, according to the Septuagint. vol. i. Genesis — iv. Kings. Cambr. 1887, 20 × 13, pp. xxvii., 827. $2.25. vol. ii. 1 Chron.— Tob. pp. xvi. 879. 1891. vol. iii. in press.

The best edition. A portion of it, issued separately, is: The Psalms in Greek, etc. Cambridge. 1889. 2*s.* 6*d.*

Tischendorf. Vetus Testamentum Graece juxta LXX. interpretes. 2 vols. pp. 682, 618, 23 × 15. *M.* 15. With a valuable supplement (pp. 189) to the 6th (and subsequent) editions by Eberard Nestle; giving (pp. 203, 2d ed. Leipzig. 1887) a complete collation of the texts of codd. Vat. and Sin. with the current text. The "supplement" may be had separately.

Field, F. Origenis Hexaplorum quae supersunt. 2 vol. £5 5*s.*

Bagster and Sons' ed. (London. 1882.) Also with parallel English translation (4th book of Maccabees, etc.). John Wiley and Sons. $4.00.

Lagarde, Paul de, issued (Göttingen. 1883. pp. xvi., 541, 25 × 19) the First Part, comprising Genesis–Esther, of an edition not likely to be completed; an endeavor to recover Lucian's text.

The old edition of LAMBERT Bos (Frankfort. 1709. pp. 1326, 25 × 20) can be picked up cheap ($1.00), and is convenient because it gives (on the basis of the Vat. text) many of the varr. of the Complutensian, Aldine, Alex., as well as of sundry MSS., also Aquila, Symmachus, Theodotion.

SEPTUAGINT: *General Character and History.*

Schürer, § 33 I.

Buhl, F. Canon and Text of O. T. Edin. 1892. pp. 259. 7*s.* 6*d.* §§ 37–55, esp. § 41 and reff.

Hatch, Edwin. Essays in Biblical Greek. Oxford. 1889. pp. 293. 23 × 15. 10*s.* 6*d.*

Selwin's Art. in Bible Dictionary, Am. ed. (supplemented by Dr. Abbot).

Farrar, F. W. Bampton Lectures for 1885 on the History of Interpretation. Lect. iii. p. 116 sqq. 16*s.*

Fritzsche, O. F. In HERZOG ed. 2, s. v. Bibelübersetzungen (cf. SCHAFF-HERZOG, i. 279 sq.).

SEPTUAGINT: *Lexicon.*

Schleusner, J. F. Novus Thesaurus, etc. 5 vols. 22 × 14. Leipzig. 1820–1821. $5.00 the set. Reprinted in 3 vols. Glasgow. 1822. — A mere alphabetic collection of materials.

Concordances.

Trommius Abr. 2 vols. folio 1718. — Notoriously imperfect, but valuable. Out of print, but occasionally procurable at prices ranging from $5.00 to $50.00. Will soon be surpassed by —

Hatch, Edwin,† and **Redpath**, Henry A: A Concordance to the Septuagint and the other Greek versions of the Old Testament, including the Apocryphal Books. Part I. 1892. pp. 232. 34 × 27. 21*s.*

Handy Concordance to the Septuagint. Giving various Readings from codd. Vat., Alex., Sin., Ephraem. With an Appendix of words from Origen's Hexapla, etc. pp. 284. $5.00. (No date, but 1887.)

Old Testament Apocrypha.

Fritzsche, O. F. Libri Apocryphi Veteris Testamenti Graece . . . accedunt libri Vet. Test. pseudepigraphi selecti (namely, Psalms of Solomon, Fourth Book of Esdras, Fifth do., Apocalypse of Baruch, Fragments of the Assumption of Moses). Leipzig. 1871. pp. xxxvi., 760, 22 × 15. 10.50 *M.*

Commentary (in continuation of the "Speaker's Commentary") edited by Henry Wace (by various scholars: Ball, Edersheim, Farrar, Fuller, Gifford, Lupton, Rawlinson). 2 vols. 1888. 24 × 17. 25*s.* — The best.

Bissell, E. C. Revised English Translation, with historical Introduction and notes. Vol. xv. of Schaff's Lange's Old Testament; makes abundant use of the elaborate commentary in German, by Fritzsche, O. F., and Grimm, C. L. W. 6 parts. 1851–1860. 23 × 14. 27 *M.*

Keil, C. F. Commentary on [two] bks. of Maccabees. Leipzig. 1875. pp. 428. 22 × 14.

Zöckler, Otto. Die Apokr. des Alten Test. u. s. w. München. 1891. pp. 495. 25 × 17. 8 *M.* Valuable. — See also Volkmar, G.: Einl. in d. Apokr. 3 vols. 1860–67. 13 *M.*; Deane, W. J.: Pseudepigrapha, etc. Edin. 1891. 7*s.* 6*d.*; Thomson, J. E. H.: Books which influenced our Lord, etc. Edin. 1891. 10*s.* 6*d.*; Ryle, H. E. and James, M. R.: The Psalms of the Pharisees, etc. Cambr. 1891. 15*s.*

Old Testament Apocrypha: *Lexicon.*

Wahl, C. A. Clavis Librorum Vet. Test. Apocryphorum Philologica. Leipzig. 1853. pp. 509, 27 × 17. 15 *M.*

A thorough book; valuable also for the study both of the Septuagint and of the New Testament.

Concordance.

See the end of the several articles in Trommius, and especially Hatch. (See p. 46.)

Meagre Indices "Nominum et Vocabulorum" are given at the end of Fritzsche's edition. (See p. 46.)

A Concordance to the English version of the Apocrypha (together with a Concordance to the Psalter contained in the Book of Common Prayer) is given in the Concordance published by the Society for Promoting Christian Knowledge London. 1859. It seems to be a revision of the Concordance appended to the unabridged Cruden.

New Testament: *the Language in general.*

Art. **New Testament, Language of the**, by Westcott, annotated by Abbot in Hackett and Abbot's Smith, iii. 2139 sqq., and references.

Art. **Greek Language** (biblical), by James Donaldson in Alexander's Kitto.

Schaff: Companion to the Greek Testament, etc., ch. i.

Hatch: Essays (see p. 45). Cf. Abbott, T. K.: Essays, etc. 1891. 10*s.* 6*d.*

Winer: New Testament Grammar, §§ 1–4; (Buttmann, do. Pref. and Introd.). (See p. 49.)

Simcox, W. H.: The Language of the New Testament. London. (no date, but 1889.) pp. 226, 17 × 11. $.75; also The Writers of the New Testament. pp. 190.

Editions of the New Testament in Greek.

For a complete bibliography see —

Reuss, E.: Bibliotheca Novi Test. Graeci. 1872. pp. 314, 23 × 15, 6 *M.*; and Dr. Hall's Supplement in Schaff's "Companion," etc. pp. 497–524.

Tischendorf (editio octava critica maior) vol. I. 1869; vol. II. 1872. pp. 2012, 23 × 15, 38 *M.*; vol. III. Prolegomena ed. C. R. Gregory (additis curis E. Abbot) pars i. 1884. 10 *M.*; pars ii. 1890. 8 50 *M.*; pars iii. in press.

The best manual edition of Tdf.'s text is that edited (in 1881) by Oskar von Gebhart, — giving the variants of Tregelles and of Westcott and Hort, etc. Editio quinta, Lipsiae. 1891. pp. xii. 492, 23 × 15. 3 *M.*

A very convenient and accurate 'pocket' edition is the "editio stereotypa minor" (Tdf.'s text with WH's variants in footnotes) by Gebhardt. Leipzig. 1887. pp. viii., 624,15 × 9.

Westcott and Hort: second (London) impression, Dec. 1881 and 1882. 2 vols. (i. text, pp. 580, 20 × 13; ii. Introd. and Appendix, pp. xxxi. 324, 188) 10*s.* 6*d.* each. Macmillan and Co.

Also manual or "school" edition. 1885. 4*s.* 6*d.* Again, Feb. 1887, and with a summary of the 2d vol. of the larger edition appended, Sept. 1889. Pp. 620, 15 × 11, 5*s.* (Corresponding page for page with the larger edition.)

Scrivener, F. H. A.: Nov. Test. textûs Stephanici, A. D. 1550, cum variis lectionibus editionum Bezae, Elzeviri, Lachmanni, Tischendorfii, Tregellesii, Westcott-Hortii, Versionis Anglicanae Emendatorum. Accedunt parallela s. Scripturae loca. pp. xvi. 598, 18 × 12. (Cambridge and London, 1887.) 7*s.* 6*d.* — Perhaps the most convenient manual edition.

Sanday, W.: a reproduction of Bp. LLOYD's edition of MILL's text with parallel references, Eusebian canons, etc., and three Appendices, containing the variants of WESTCOTT and HORT, a select list of important readings with their support, and sundry readings from the Memphitic, Armenian, and Aethiopic versions. Oxford. 1889. pp. xx., 653, 199, 15 × 11. 6*s.* Exquisite typography. The Appendices may also be had separately.

"The Greek Testament with the Readings adopted by the Revisers of the Authorized Version" (by E. PALMER; Oxford. 1881). pp. viii., 560, 16 × 11. 4*s.* 6*d.* (Also in pica type with marginal references. 10*s.* 6*d.*)

Weymouth, Richard F.: The Resultant Greek Testament (exhibiting the readings of Steph. (1550), Lchm., Treg., Tdf., Lghtft. and Ellic. for the Epp. of Paul, Alf., Weiss for Mt., the Bâle edition, WH. and R. V.). London. (no date, but Preface Apr. 1886) pp. xix., 644, 20 × 14. 12*s.* 6*d.* — Carefully prepared. New and cheaper ed. (5*s.*) 1892.

HARMONIES.

Robinson's, re-edited on the basis of Tischendorf's text by M. B. RIDDLE. Boston. 1885. $2.00. — The best.

Gardiner's, on the text of Tischendorf as a basis. Andover. 1871. $3.00.

Tischendorf: Synopsis Evangelica (with brief notes prefixed in the digest and select various readings at the bottom of the pages). 6th ed. Leipzig. 1891. pp. lx., 184, 22 × 15. 4 *M.*

NEW TESTAMENT LEXICONS.

Thayer's GRIMM'S WILKE (New York. 1886; "Corrected Edition," 1889.) $5.00.

Robinson, Edward: any issue (New York) after 1850, (now, Boston.) $4.00.

Cremer, H.: Biblisch-Theologisches Wörterbuch der neutestamentlichen Grăcität. 6te Auflage (Gotha, 1889). 7te Aufl. begun in 1892.

A translation of the (1st edition and of the) 2d edition was published by Clarks (Edinburgh. 1878), 1 vol. 4to. $6.75. A third (English) edition with

supplement (also to be had separately $3.25) embracing much matter from the 4th German edition appeared in 1886. pp. 943, 30×23. $13.50.

The older works of **Wahl** (3d edition of Clavis, etc. Leipzig. 1843), **Bretschneider** (Lexicon Manuale, etc. Leipzig. 1840. 3d ed.), **Schleusner** (4th ed. Leipzig. 1819, reprinted at Glasgow in 2 vols. 1824), still retain some value for one making researches.

New Testament Synonyms.

Trench, R. C.: Synonyms of the New Testament. 10th ed. London. 1888. pp. 405, 23×15. 12*s*.

Tittmann, J. A. H.: de Syn. in Nov. Test. lib. i., ii. 1 vol. Leipzig. 1829–1832. Translation in 2 vols of Edinburgh Biblical Cabinet, 1833–1834.

Pages 186–237 in Wm. Webster's "Syntax and Synonyms of the Greek Testament." London. 1864.

Pages 405–422 of the "Handbook to the Grammar of the Greek Testament," etc., issued by the London Religious Tract Society (prepared by Samuel G. Green of Rawdon College); see below.

New Testament Grammars.

Winer, G. B. Revised and authorized translation of the *seventh* edition of the German (by Lünemann). Andover. 1883. pp. 744, 23×15. $4.00.

More valuable is Moulton's edition (on the basis of the *sixth* edition of the German) by reason of the editor's copious additions. 9th English ed. Edinburgh. 1877. pp. 848, 23×15. 15*s*.

Buttmann, Alex. Andover. 1873 and often, pp. 474, 23×15. $2.75.

Green, Thomas Sheldon. 2d ed. London. 1862. pp. 244, 20×13 (rather meagre and fragmentary, but valuable). Also, by the same author, "Critical Notes on the New Testament, supplementary to his Treatise on the Grammar," etc. London. 1867.

Green, Samuel G. Handbook (see above); includes vocabulary, exercises, etc., and is a complete and excellent manual for a *beginner*. Revised edition. 1886. pp. xl. 564. 7*s*. 6*d*.

Simcox, W. H. See p. 47 above.

Concordances to the Greek New Testament.

Bruder, C. H. Ταμιεῖον τῶν κ. τ. λ., sive **Concordantiae**, etc. 2d ster. ed. (Leipzig. 1853) pp. xxxviii. 878, 28×21, and frequently since. Notes many of the various readings, distinguishes noteworthy forms and phrases, etc. 4th ed. 1888, with correction of more than 430 typographical errors, the

addition of 46 new words, the recognition of the readings of TREGELLES and WESTCOTT-HORT. — The longer readings in an Appendix. 25 *M.*

The Englishman's Greek Concordance (GEORGE V. WIGRAM signs the Introd. as "proprietor and nursing-father"); any edition after the third (June, 1860); but the 8th ed. (London. 1883) gives a "Concordance of Various Readings" and other important additions. £1. 1*s.* The American reprint (of the 1st ed.?), 1848, is less valuable.

Hudson's 7th ed. (1885. pp. 746, 19×13. $2.00) gives the various readings of GRIESBACH, LACHMANN, TISCHENDORF, TREGELLES, the Proper Names, etc., but merely *refers* to the biblical passages (which in the "Englishman's Greek," etc. are quoted at length from King James's version).

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GENERAL MANUALS.

Keil, C. F. Trans. by A. CUSIN "with Alterations and Additions furnished by the Author." 2 vols. 8vo. Edinburgh. 21*s.*

Raebiger's DE WETTE. Leipzig. 1864. pp. 442, 23×15.

Ewald, H.: The Antiquities of Israel. Trans. from 3d German edition by H. S. SOLLY. London. 1876. pp. 386, 23 × 15. 12*s.* 6*d.*

Saalschütz, J. L.: 2 parts. Königsberg. 1855–1856. pp. 366, 524, 22 × 14. 15 *M.*

Bissell, E. C.: Biblical Antiquities, a Handbook, etc. Philadelphia. 1888.

BIBLE DICTIONARIES AND CYCLOPAEDIAS.

Hackett and Abbot's SMITH. 4 vols. 1868–1870. pp. xxx. 3667, 24 × 16. $20.00. Indispensable. New ed. of the English original preparing.

The best abridgment of the original (English edition of) Smith is S. W. BARNUM's Comprehensive Dictionary of the Bible, etc. 1 vol. New York. 1867.

Alexander's KITTO, 3d ed. (with Supplements and Additions and General Index). 3 vols. Edinburgh. 1870. 26 × 18. $18.

Herzog: Real-Encyklopädie, u. s. w. 2d ed. 18 vols. 25 × 17. (Edited by HERZOG, PLITT, and finally HAUCK.) Leipzig. 1877–1888. 216 *M.*

Schenkel: Bibel-Lexikon. 5 vols. 25 × 16. 1869–1875. (1890. 14 *M.*)

Riehm: Handwörterbuch des Biblischen Altertums für gebildete Bibelleser. 2 vols. 1875–1884. 31 *M.* New ed. begun in 1892.

McClintock and Strong's Cyclopaedia. 10 vols. 1867–1881. (With 2 supplementary vols. 1885–1887. 26 × 18.) $5.00 a vol.

Schaff-Herzog (many valuable articles). 4 vols. New York. $20.00.

"**The Bible Educator,**" edited by E. H. PLUMPTRE. No date, (1876?) Cassell, Petter and Galpin. 4 vols. bound in two, with Index prefixed. 16 × 20. 24*s.* — Miscellaneous contents.

Hamburger, J.: Real-Encyclopädie für Bibel (vol. i. Strelitz. 1870), und Talmud (vol. ii. Strelitz. 1883.) A Supplement to ii. (pp. 158) in 1884, and to i. (pp. 138) in 1886. — Valuable. 3d ed. begun 1892.

Winer, G. B.: Biblisches Realwörterbuch (3d ed. Leipzig. 1849. 2 vols. pp. 688, 779, 24 × 16) has by no means outlived its usefulness (especially by reason of its copious references).

The "Calwer Bibellexikon" (Calw und Stuttgart. 1885) contains especially valuable Old Testament articles by FRIEDRICH DELITZSCH. 1 vol. pp. 1036, 26 × 19.

Much information, together with abundant (wood-cut) illustrations, will be found in FILLION, M. L. Cl., Atlas archéologique de la Bible d'après les meilleurs documents soit anciens soit modernes et surtout d'après les découvertes les plus récentes, etc. 1883. pp. 60, 4to. with xciii. pages of Plates.

Information helpful to the Biblical student will often be found also in SMITH and CHEETHAM'S Dict. of Christ. Antiq.; in SMITH and WACE'S Dict. of Chris. Biog. (see p. 44); and in LICHTENBERGER, Encyclopédie des Sciences religieuses. 13 vols. 1877–82.

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Röhricht, R.: Bibliotheca geographica Palaestinae. Chronologisches Verzeichniss der auf die Geographie des heiligen Landes bezügl Litteratur von 333–1878 und Versuch einer Cartographie. Berlin. 1890. 24 *M.*

Tobler, T.: Bibliographia Geographica Palest. Leip. 1867–75.

Select lists, with brief critical estimates, are given in MCCLINTOCK and STRONG, vol. vii. p. 580 seq.; by GROVE and HACKETT in SMITH, vol. iii. p. 2319 seq.; by PORTER in ALEXANDER'S KITTO under "Palestine" and "Geography;" especially by SOCIN at end of article "Palestine" in the Encyclopædia Britannica.

Names and Places in the Old and New Test. and Apocrypha, with their modern identifications. Lond. Pal. Explor. Fund. 1889. 3*s.* 6*d.*

Tristram, H. B.: The Topography of the Holy Land. Lond. 1874.

Raumer, Karl von: Palästina. 4te vermehrte und verbesserte Auflage. (5th ed. edited by FURRER announced.) Leip. 1860. pp. 512, 23 × 14. 6 *M.*

Ritter, Karl: The Comparative Geography of Palestine and the Sinaitic Peninsula. Translated, etc., by W. L. GAGE. 4 vols. Edinburgh. 1866.

Guérin, H. V.: Description géographique, historique et archéologique de la Palestine. 7 vols. 1868–1880, and not yet complete.

Robinson, Edward: Biblical Researches in Palestine, with Maps, Plans, Notes, etc. 2 vols. Boston. 1856; Later Researches. 1 vol. In all 3 vols. 24 × 15. $10.00. Also a Supplement entitled Physical Geography of the Holy Land. 1 vol. Boston. 1865. pp. 399, 24 × 15. $3.50.

Thomson, W. M.: The Land and the Book. 1st ed. 2 vols. 1860. Profusely illustrated edition, 3 vols. $18.00. 1880–1884. New "Popular Edition," 3 vols. $9.00. Harpers. New York.

Stanley, A. P.: Sinai and Palestine in connection with their History. London. 14th ed. 1881.

A convenient Sunday School manual is —

Barrows, E. P.: Sacred Geography and Antiquities. New ed. with App., Maps, etc. Lond. Relig. Tract Soc. 6*s.* 6*d.*

The Hand-books for modern travellers, namely, —

Baedeker's (by SOCIN) Palestine and Syria. In English, 1872. pp. 610, 16 × 11. $7.50. 3d German ed. (by I. Benzinger). 1891. 12 *M.*

Murray's (by PORTER) Syria and Palestine (2 vols. 18 × 13, 24*s.*; revised ed. 1892) — are valuable, especially for the present state of the country.

Maps.

Kiepert's Wandkarte about 6 ft. × 4 ft. (gives biblical, classical, and modern names). Berlin. 1890. $5.90.

Raaz's Wall Map. A photolithographed relief (with English lettering).

Carl Zimmermann's Karte von Syrien und Palaestina; erste Hälfte. Palaest. u. die Sinai-Halbinsel, in 15 sheets (Berlin, 1850) to accompany K. RITTER'S "Erdkunde." (See p. 15 above.)

Osborn, H. S.: Wall Map of Palestine (Oxford, Ohio. 1891. 9½ ft. × 6. $10), and Map of St. Paul's Travels (6 ft. × 5. $6).

But all these have been surpassed by the maps of the (English) Palestine Exploration Fund: especially —

Palestine from the Surveys for the Com. of the Pal. Expl. Fund and other sources, compiled by Geo. Armstrong and revised by Wilson and Conder. Lond. 1890 (8 ft. × 5½ ft.; scale ⅜ inch to one mile). Also in sheets. O. T. names, N. T. names, Apocr. names, Josephus names, Talmudic names, Modern names, distinguished.

Edward Stanford's Map of Palestine. Lond. 1890. 80 inches × 102. $20.

Atlases.

Menke, Theodor.: Bibelatlas in acht Blättern (Gotha. 1868, and subsequently improved) exhibits the country at various historical epochs, etc. 38 × 25. Excellent.

Riess, R. v.: Bibelatlas in zehn Karten, nebst geographischem Index. 2d ed. 1887. (English edition of first edition. 1881.)

Clark, Samuel: Bible Atlas, with Complete Index by GEORGE GROVE. (Society for promoting Christian Knowledge.) London. 1868. $6.00.

Smith, Wm. and **Grove**, Geo.: Atlas of Ancient Geography, Biblical and Classical. Lond. 1875. 50 × 35. £6 6*s*.

Cheap manuals are —

Kiepert, Henry: Atlas antiquus. 10th ed. Bost. and N. Y. 1892. $2.

Hurlbut, J. L.: Manual of Biblical Geography. Chicago. No date. pp. 157, 30 × 25. $2.75.

Osburn, H. S.: Class Book of Biblical History and Manual of Geography. Oxford, Ohio. 1892.

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Tristram, H. B.: The Natural History of the Bible. (Society for promoting Christian Knowledge.) London. 2d ed. 1868. pp. 518, 20 × 13. 7*s*. 6*d*.

Tristram, H. B.: Flora and Fauna (with hand-colored illustrations, etc.) edited for the Palestine Exploration Fund (1 vol. 3 guineas) is of little service except to the scientist.

Groser, W. H.: Trees and Plants mentioned in the Bible. "By-paths of Bible Knowledge" series, X. London. 1888. 18 × 13. 3*s*. — Popular.

Hart, W. C.: Animals of the Bible. — A book of the same series and character as the preceding.

Wood, J. G.: Bible Animals. 112 vignettes. 10*s*. 6*d*.

Löw, Immanuel: Aramäische Pflanzennamen (Leipzig. 1881. pp. 490). — A learned handbook (giving the history of biblical plants, etc.) of the highest merit.

Valuable articles on the "Plants of the Bible" (by W. CARRUTHERS, of the Botanical Department, British Museum) may be found in the "Bible Educator." Cf. p. 51.

Fillion, M. L. Cl.: Atlas d'histoire naturelle de la Bible d'après les monuments anciens et les meilleures sources modernes et contemporaines. Pp. 112, with cxii. pages of Plates. 4to. Paris. 1884.

The best treatment of Biblical precious stones is in RIEHM s. v. Edelsteine. Cf. also KING's various works.

Biblical Ethnography, or Manners and Customs.

The older works like Bush's "Illustrations," Hackett's, Roberts's, still have some value.

Merrill, S.: Galilee in the Time of Christ. Boston. Without date, but 1881. pp. 159, 18 × 13.

Edersheim, A.: Sketches of Jewish Social Life in the Days of Christ. London. (Religious Tract Society.) pp. 342, 19 × 14. 5*s*.

Delitzsch, Franz: Handwerkerleben zur Zeit Jesu. 3d ed. (best translation by P. C. Croll. Philadelphia. 1883); Ein Tag in Capernaum. 3d ed. 1886 (a picture from the Galilean ministry of Jesus); Jesus und Hillel. 1866. Durch Krankheit zur Genesung (leprosy and the days of Herod Agrippa).

These little narratives have been more than once translated.

Van Lennep: Bible Lands; their modern customs and manners illustrative of Scripture. New York. 1875.

Biblical Legislation, etc.: *Civil and Political Usages.*

The works on archæology named above (p. 50 *seq.*), especially Ewald, De Wette, Saalschütz, and above all Schürer's History of the Jewish People. § 28. J. D. Michaelis's elaborate Commentaries on the Laws of Moses (translated by Alexander Smith), 4 vols. 1814, are not yet quite superseded.

Wines, E. C.: Laws of the Ancient Hebrews. New York. 1853.

Worship.

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Edersheim, A.: The Temple, its Ministry and Services, etc. 2d ed. 1874. London. (Religious Tract Society.) pp. 368, 19 × 14. 5*s*.

Perrot and **Chipiez**: Histoire de l'Art dans l'antiquité. vol. iv. (Paris. 1887.) Trans. and edited by F. Gonino. 2 vols. 1890. £1 16*s*.

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General works on Archæology (see p. 50 *seq.*).

Smith's Bible Dictionary, especially its supplementary references, under Essenes, Pharisees, Sadducees.

Able articles by Ginsburg in Alexander's Kitto.

Wellhausen, J.: Die Pharisäer und die Sadducäer. Greifswald. 1874. pp. 164, 22 × 14. — Valuable.

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Lucius, P. E.: Essenismus in seinem Verhältniss zum Judenthum. Strassburg. 1881. pp. 132, 3 *M*.

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Schürer, E.: History of the Jewish People. §§ 25, 32, 33. — Unrivalled.

Stainer, J.: The Music of the Bible, etc. (reprinted from the "Bible Educator," see p. 51). No date, but 1879. pp. 186, 19 × 13.

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BIBLICAL CHRONOLOGY.

Lewin, Thomas: Fasti Sacri (from B. C. 70 to A. D. 70). London. 1865. pp. 429, 26 × 18. $7.00. Very convenient.

Browne, Henry: Ordo Saeclorum: A Treatise on the Chronology of the Holy Scriptures, etc. London. 1844. pp. 704, 23 × 15.

Wieseler, Karl: art. "Zeitrechnung neutestamentliche" in HERZOG 1st ed. vol. xxi. pp. 543–570.

Wieseler: Chronologische Synopse der vier Evangelien, etc. Hamburg. 1843. pp. viii., 497, 22 × 14. (Eng. trans. by E. VENABLES. 1864.)

Wieseler: Chronologie des apostolischen Zeitalters bis zum Tode der Apostel Paulus und Petrus. Göttingen. 1848. pp. xiv., 606, 22 × 14. 7 *M*.

The thesaurus of De Mas Latrie (Trésor de Chronologie d'Histoire et de Géographie, etc. Paris. 1889. Folio) will be found helpful.

NEW TESTAMENT "INTRODUCTIONS."

Holtzmann, H. J.: Lehrbuch d. historisch-kritischen Einleitung in das Neue Testament (a vol. of MOHR'S Sammlung Theologischer Lehrbücher. Freiburg. I. B.) 3d ed. 1892. pp. xvi. 508, 24 × 16. 9.60 *M*. — The most recent and complete digest of views. Pages 17 to 74 are devoted to a history of the Text.

Weiss, B.: Lehrbuch der Einleitung in das Neue Testament. Berlin. 1889. 2d ed. pp. xii. 644, 24 × 16. 11 *M.* An Appendix treats of textual criticism. — Scholarly and judicious; the best. Eng. trans. by A. J. K. Davidson. 2 vols. Lond. 1889. 15*s.* (Am. reprint by Funk & Wagnalls. $4.00.)

Reuss, E. (i. e. W. E.): Gesch. d. heiligen Schriften Neuen Testaments. 6te Ausgabe. Braunschweig. 1887. pp. 686. The 5th edition translated by Edward L. Houghton with numerous bibliographical additions including English and American works. Boston. 1884. 2 vols. pp. 639, 23 × 16. $5.00. — Somewhat defective respecting recent views and books, but methodical and valuable.

Bleek, Friedrich: Einleitung, etc. 1st and 2d ed. by J. F. Bleek; 3d (1875) and 4th (1886) by Prof. W. Mangold. Second edition translated by Urwick (2 vols. 24 × 15. Edinburgh. 1869–1870. 21*s.*) — Clear and candid and not quite antiquated.

Hertwig, O. R.: Die Einl. in's Neue Test. in Tabellarischer Uebersicht, 4th ed. by H. Weingarten. Berlin. 1872. — A convenient and condensed tabular classification of opinions.

Davidson, Samuel: An Introduction to the Study of the New Testament in 2 vols. 2d ed. London. 1882. $10.00. — Extreme Tübingen views, stated almost without references or proof.

The older work by Davidson in 3 vols. 23 × 15, 1848–1851, contains matter still valuable in relation to the history of opinions.

Salmon, George: A Historical Introduction to the Study of the Books of the New Testament. London. 6th ed. 1892. pp. xxiv., 625, 20 × 14. 9*s.* — An antidote to Davidson; bright, learned, hyper-conservative.

Gloag, Paton J.: Introduction to the Pauline Epistles. Edinburgh. 1874. pp. 480, 23 × 15. 12*s.*

Gloag, Paton J.: Introd. to the Catholic Epistles. Edin. 1887. 10*s.* 6*d.*

Gloag, Paton J.: Introduction to the Johannine Writings. Edin. 1891.

Farrar, F. W.: The Messages of the Books. 1885. pp. 532, 21 × 15. $2.50. — Popular.

Origin of the New Testament Writings.

In addition to the collections of testimonies from early writers given by Nathaniel Lardner (Works, 10 vols. 8vo. 1838; 1st ed. 11 vols. 1788) we have —

Charteris, A. H.: Canonicity, etc., which reproduces in English (Edinburgh and London. 1880. pp. 484, 23 × 16) and supersedes

Kirchhofer, J.: Quellensammlung zur Gesch. des neutestamentlichen Canons bis auf Hieronymus u. s. w. Zürich. 1844. ("Fairly complete but frequently inaccurate." — WESTCOTT.)

On the TEXTUAL Relations of the Gospels, see —

Rushbrooke, W. G.: Synopticon; an Exposition of the Common Matter of the Synoptic Gospels (printed in colors). pp. 241, 37 × 27. Macmillan & Co. 1880. 35*s.*

Abbott, E. A., and W. G. **Rushbrooke**: The Common Tradition of the Synoptic Gospels in the text of the Revised Version. pp. xxxix., 156, 20 × 13. Macmillan & Co. 1884. 3*s.* 6*d.*

Holtzmann, H. J.: Die synoptischen Evangelien ihr Ursprung und geschichtlicher Charakter. Leipzig. 1863. pp. xvi., 514, 23 × 15. 7 *M.*

DISCUSSIONS OF THE EVIDENCE: *In whole or in part.*

In addition to those to be found in the "Introductions," see —

Lardner, Nathaniel: The Credibility of the Gospel History (separately; and also in the first five vols. of his Works (see p. 56); see also, in vols. vii. viii. and ix., Jewish Testimonies to the Truth of the Christian Religion, and Testimonies of Ancient Heathen Authors. (Now needing revision.)

Norton, A.: The Evidences of the Genuineness of the Gospels. 2d ed. 3 vols. 22 × 15. Boston. 1846–1848. Still valuable. Abridged ed. 1 vol. Boston. 1867. pp. 584, 20 × 14.

Supernatural Religion: an Inquiry into the Reality of Divine Revelation. 3 vols. 7th ed. London. 1879. On the anonymous author's positions see SANDAY, W.: The Gospels in the Second Century, etc. London. 1876. pp. xiv., 384, 20 × 14, 10*s.* 6*d.*; and especially LIGHTFOOT, J. B.: Essays on the work entitled Supernatural Religion, reprinted from the Contemporary Rev. 1 vol. 1889. 23 × 15. pp. 324, 10*s.* 6*d.*; cf. "A Reply to Dr. LIGHTFOOT's Essays," by the author of Supernatural Religion. London. 1889. 1 vol. 23 × 15. pp. 180. 6*s.*; also the Preface to the 4th (or subsequent) edition of WESTCOTT on the Canon (see p. 59).

Westcott, B. F.: Introduction to the Study of the Four Gospels. 7th ed. 1888. 19 × 14; 10*s.* 6*d.*

Fisher, Geo. P.: The Supernatural Origin of Christianity. 3d ed. 1870. 24 × 16. $2.50.

Cone, Orello: Gospel-Criticism and Historical Christianity. N. Y. 1891. pp. 365. 20 × 15. $1.75.

Ebrard, J. H. A.: Wissenschaftliche Kritik der evangelischen Geschichte. 3te Aufl. 1868. (Eng. trans. Edinburgh. 10*s.* 6*d.*)

Row, C. A.: The Jesus of the Evangelists: his historical character vindicated; or an Examination of the internal Evidence for our Lord's Divine Mission, with reference to modern controversy. 2d ed. London. 1880. pp. 340.

Steinmeyer, F. L.: Apologetische Beiträge: comprising the following —

I. Die Wunderthaten u. s. w. Berlin. 1866. pp. 254, 22 × 14. 2.25 *M.* (Eng. trans. Edinb. 1875 pp. 274. 7*s.* 6*d.*); II Die Leidensgeschichte 2te Aufl. 1882. 4 *M.*; III. Die Auferstehungsgeschichte 1871. 3 *M.* (II. and III. trans. in 1 vol. Edinb. 10*s.* 6*d.*); IV. Die Gesch. der Geburt u. s. w. 1873. 3 *M.*

Also by the same author, Beiträge zum Verständniss des Johanneischen Evangeliums (viz. I. d. hohepriest. Gebet 2.25 *M.*; II. ch. iv. 2 *M.*; III. ch. xi. 1.80 *M.*; IV. ch. iii. 2 *M.*; V ch. ix. 1.80 *M.*; VI ch. x. 1.80 *M.*).

Alexander, W.: The Leading Ideas of the Gospels. New edition. 1892. $1.75.

Dale, R. W.: The Living Christ and the Four Gospels. Lond. 1890. pp. 299, 20 × 14. 7*s.* 6*d.*

Watkins, H. W.: Modern Criticism . . . in its relation to the Fourth Gospel. Bampton Lect. for 1890. pp. 502. 23 × 15. 15*s.*

The Fourth Gospel: Essays by Ezra Abbot, A. P. Peabody, and Bp. Lightfoot. N. Y. 1891. pp. 171. 23 × 15. $1.50.

Thoma, A.: Die Genesis des Johannes-Evangeliums, ein Beitrag zu seiner Auslegung, Geschichte und Kritik. Berlin. 1882. pp. xvi. 879. 14 *M.*

Sanday, W.: The Authorship and Historical Character of the Fourth Gospel, considered in reference to the Contents of the Gospel itself. London. 1872. 8*s.* 6*d.*

Abbot, Ezra: The Authorship of the Fourth Gospel; External Evidences. pp. 112, 23 × 16. $.75. (In his "Critical Essays." Boston. 1888, and separately.)

Beyschlag, Willibald: Zur Johanneischen Frage: Beiträge zur Würdigung des vierten Evangeliums gegenüber den Angriffen der kritischen Schule. (Reprinted, with additions, from the Theol. Studien u. Kritiken for 1874 and 1875.) Gotha. 1876. pp. 260, 22 × 15. English translation.

Luthardt, Chr. Ernst: Der Johanneische Ursprung des vierten Evangeliums. Leipzig. 1874. pp. 224, 20 × 13. The English translation by C. R. Gregory (Edinburgh. 1875. 23 × 15. 7*s.* 6*d.*) contains (pp. 283–369) an admirable bibliography brought down to the date of its publication.

Paley, W.: Horae Paulinae. Innumerable editions — one of the best by T. R. Birks. London. 1850. 3*s.*

Popular works relating more or less closely to the subject are —

Christianity and Agnosticism, a Controversy; consisting of papers by Wace, Huxley, Magee, Mallock, Mrs. Humphry Ward. New York. 1889. pp. 329, 18 × 12. $.50.

Fisher, George P.: Manual of Christian Evidences. New York. 1888. pp. 123, 17 × 12. $.75. A larger work is "The Grounds of Theistic and Christian Belief." $2.50. See also "The Nature and Method of Revelation," by the same author. New York. 1890. pp. xiii., 291, 19 × 13.

Row, C. A.: A Manual of Christian Evidences. London. 1887. A vol. of the "Theological Educator" series. 17 × 10. 2*s.* 6*d.*

Wright, G. Fred.: The Logic of Christian Evidences. Andover. 1880. pp. 328, 19 × 13. $1.50.

Also many of the "Present Day Tracts" (Religious Tract Soc. London).

Collection of the New Testament Writings, I. E.

Formation and History of the Canon.

Westcott, B. F.: A general Survey of the History of the Canon of the New Testament. 19×14. 6th ed. (With Preface on "Supernatural Religion.") London. 1889. pp. lvi., 593. 10*s.* 6*d.* — Fair, thorough, satisfactory.

Zahn, Theodor: Geschichte des neutestamentlichen Kanons. Two vols. (5 Pts.) pp. 968 and 1022 (1888–1892). 23 × 16. 50 *M.* have appeared.

See also Harnack, A.: Das Neue Testament um das Jahr 200. Freiburg. 1889. pp. 112, 23 × 15. 2 *M.* (A severe review of Zahn's first volume); and the reply by Zahn: Einige Bemerkungen zu Adolf Harnack's Prüfung u. s. w. Erlangen. 1889. pp. 37. 60 *Pfen.*

Credner, C. A.: Gesch. des neutestamentlichen Kanon. Herausgegeben von Dr. G. Volkmar. Berlin. 1860. — Valuable, but carelessly edited.

Weiss, Einleitung (see p. 56). **Holtzmann**, Einleitung (see p. 55). pp. 75–204.

Reuss, E.: Histoire du Canon des Saintes-Écritures dans l'église Chrétienne. 2d ed. Strasbourg. 1863. pp. 432, 22 × 14. Translated by David Hunter. Edinburgh. 1884. pp. 640. 15*s.*

Loisy, A.: Histoire du Canon du N. T. Paris. 1892. 15 *fcs.*

Charteris, A. H.: The New Testament Scriptures, their Claims, History, and Authority; being the Croall Lectures for 1882.

Davidson, S.: The Canon of the Bible: its Formation, History, and Fluctuations. 3d revised and enlarged ed. of his (readable but dogmatic) article in the Encyc. Brit. 9th ed. London. 1880. pp. 279, 18 × 12. 5*s.*

A trustworthy little work for laymen is —

Westcott, B. F.: The Bible in the Church. 10th ed. Macmillans. 1889. pp. 316, 16 × 11. 4*s.* 6*d.*

Preservation of the New Testament Writings.

1. The Written Text: *Textual Criticism, etc.*

See the general works on Greek palaeography and epigraphy; such as —

Gardthausen, V.: Griechische Palaeographie, with 12 tables. Leipzig. 1879. pp. 472, 25×17. *M.* 18.40. (New edition preparing.) — Comprehensive and serviceable.

Reinach, S.: Traité d'Epigraphie Grecque (Paris. 1885. pp. 560, 25×16) the second part of which consists of an annotated translation of Newton's "Essay on Greek Epigraphy." — A thesaurus.

Hinrichs, G.: Griechische Epigraphik. (Müller's Handbuch d. Alterthumswissenschaft vol. i.) Nördlingen. 1886. 6 *M.*

Meisterhans, K.: Grammatik der Attischen Inschriften. 2d ed. Berlin. 1888. *M.* 6.50. — A thorough little book.

Berger, P.: Hist. de l'écriture dans l'antiquité. Paris. 1891. pp. xviii., 389.

Birt, Theodor: Das antike Buchwesen in seinem Verhältniss zur Litteratur. Berlin. 1882. pp. 518.

The older or the more voluminous standard works are —

Montfaucon, Bern. de: Palaeographia Graeca, etc. fol. Paris. 1708, pp. 574.

[**Tassin**, R. P. and Toustain, C. F.]: Nouveau Traité de Diplomatique, etc. 6 vols. folio, 1750–65.

Silvestre, J. B.: Paléographie Universelle. (There is an abridged translation of the text by F. Madden. 2 vols. London. 1849–1850.)

Palaeographical Society, The: Facsimiles of Manuscripts and Inscriptions, edited by E. A. Bond and E. M. Thompson. From 1873 on. A magnificent work; vol. i. (1873–1883) contains many facsimiles of New Testament texts; vol. ii. 1884 on.

See the article on Palaeography (by E. M. Thompson) in the Encycl. Brit. 9th ed.; also E. L. Hicks, Manual of Greek Hist. Inscriptions (Oxford, 1882).

Wattenbach, W.: Anleitung zur griechischen Palaeographie. 2d ed. 1877. pp. 64 + 32 in facsimile MS. 26 × 20. $1.50. Also his Schrifttafeln zur Gesch. der griech. Schrift. Berlin. 1877; and Scripturae Graecae Specimina. 1883. 30 Plates.

Allen, T. W.: Notes on Abbreviations in Greek Manuscripts (with eleven pages of facsimiles). Oxford. 1889. pp. 51, 25 × 17.

The following treat specially of the text of the NEW TESTAMENT —

The Prolegomena to the "Editio Octava Critica Maior" of TISCHENDORF's Greek Testament, forming vol. iii. of that work. The "First Part" (by C. R. GREGORY assisted by EZRA ABBOT, Leipzig. 1884. pp. 440. 10 *M.*) treats of the life and works of TISCHENDORF, the principles of editing the text, grammatical forms, etc., order of books, etc., history of the text (published and unpublished), and a description of the known uncial MSS.; it is accompanied throughout with copious and trustworthy references to the bibliography. The "Second Part," pp. 441–800. 1890, treats of the cursive MSS. The Third (and last) Part will deal with the ancient versions, quotations, etc.

Scrivener, F. H. A.: A Plain Introduction to the Criticism of the New Testament. 3d ed. 1883. pp. xxxix., 712, 23 × 15. 16*s.* See (supplementary and corrective) "Notes on SCRIVENER'S Plain Introduction, etc., chiefly from memoranda of the late Prof. EZRA ABBOT," etc. Boston. 1885. pp. 56). A new (posthumous) ed. of Scrivener's Introduction is preparing.

Tregelles, S. P.: in the first part (pp. 402) of the Fourth Vol. of T. H. HORNE'S "Introduction to the Holy Scriptures," 10th and following editions — also issued separately (1856 sqq.).

Schaff, P.: A Companion to the Greek Testament and the English Version. 4th ed. New York. 1891. pp. 62–224. — This work had the benefit of the bibliographical knowledge and vigilant supervision of EZRA ABBOT.

Mitchell, Edward C.: Critical Handbook, etc. London (Religious Tract Society) pp. 151, 20 × 13, and Andover. 1880. 3*s.* 6*d.*

Hammond, C. E: Outlines of Textual Criticism applied to the New Testament. Oxford. 5th ed. 1891. pp. 154. 17 × 12. 4*s.* 6*d.* — A dry but thorough little manual.

Warfield, B. B.: An Introduction to the Textual Criticism of the New Testament. (A vol. of NICOLL'S "Theological Educator" pp. 225, 17 × 11. 2*s.* 6*d.*) — A bright, readable book.

The evidence in DEBATED PASSAGES will be found discussed in the works of SCRIVENER, TREGELLES, etc. Also in —

Green, Thos. Sheldon: A Course of developed Criticism on Passages of the New Testament materially affected by Various Readings. Bagsters. London. No date.

Abbot, Ezra: Critical Essays (Boston. 1888. 23 × 16. $3.50). He discusses (incidentally) the principles, and applies them to disputed passages, with a lucidity and authority unsurpassed.

Westcott and Hort's Greek Testament. vol. ii. Appendix, pp. 1–40.

Sanday, W.: Appendices to the Greek Testament. London. 1889. pp. 199, 15 × 11. 3*s.* 6*d.* — A convenient little manual of results.

Popular books are: —

Taylor, Isaac: History of the Transmission of Ancient Books to Modern Times. London. 1859. pp. 413, 20 × 13. $2.75.

Scrivener, F. H.: Six Lectures on the Text of the New Testament and the ancient MSS. which contain it. Chiefly addressed to those who do not read Greek. Cambridge and London. 1875. pp. 216, 18 × 13. 6*s.*

Milligan, Wm. and **Roberts**, Alex.: The Words of the New Testament as altered by Transmission and ascertained by modern Criticism. Edinburgh. 1873. pp. 262, 19 × 14. 6*s.*

2. The Printed Text.

See the works of Gregory, Scrivener, Schaff, etc., mentioned p. 61.

Tregelles, S. P.: An Account of the Printed Text of the Greek New Testament, etc. London. 1854. pp. 274 (with an appended Collation, pp. 94), 23 × 15. $4.00 (?). For accounts of the older edd., trans., etc., see —

Masch's Le Long's Bibliotheca Sacra, etc. Two Parts (4 vols.) 1778–1790. 25 × 21. $5.00 (?).

Rüegg, A.: Die neutestamentliche Textkritik seit Lachmann. pp. 97. 24 × 16. Zürich. 1892. *M.* 2.40.

Catalogues with careful descriptions are —

Reuss, Ed.: Bibliotheca Novi Testamenti Graeci, etc. Brunsvigae. 1872. pp. 314, 23 × 15. $1.75 (?) (Cf. Prof. Hall's supplementary annotations in App. I. to Schaff's Companion, etc., pp. 497–524.) See p. 47.

Hall, I. H.: American Greek Testaments: a critical bibliography of the Greek New Testament as published in America. Philadelphia. 1883. pp. 82, 25 × 16.

Dissemination of the New Testament Writings.

1. Ancient Versions.

For detailed accounts see "Versions, Ancient," in Smith; also "Bible Versions" in Schaff-Herzog; Scrivener's "Introduction," etc., ch. iii.; Schaff's "Companion," etc., ch. iii.

Especially Gregory's "Prolegomena" to Tischendorf, ch. ix.

Trustworthy accounts of some of the older editions of the versions may be found in MASCH'S LE LONG (see p. 62); and SIMON, R.: Histoire Critique des Versions du Nouv. Test., etc. Rotterdam. 1690. pp. 539. 25 × 19.

Passing mention may be made of —

The Peshitto Syriac New Testament, as issued by the American Bible Society. 1874. pp. 637, 15 × 12. $50.

A critical ed. of the Syriac Gospels is in preparation by G. H. GWILLIAM.

Heyne, Moritz: F. L. STAMM'S Ulfilas, oder die uns erhaltenen Denkmäler der gothischen Sprache. Text, Wörterbuch, und Grammatik. 7th ed. Paderborn. 1878. pp. 476, 21 × 14. $2.50. Very neat is the ed. of E. BERNHARDT (1884), followed by a grammar (1885).

Wordsworth, John, and **White**, H. J.: Novum Test. . . . secundum editionem S. Hieronymi. The only *critical* ed. Two Parts (Mt., Mk., 20*s*.) have appeared (1889 sq.). A convenient ed. (of the Roman text) by A. C. FILLION. pp. 1366. 23 × 15. Paris. 1887. Useful manuals are THEILE and STIER'S Nov. Test. Tetraglotton (Gr., Lat., Germ., Eng.); especially —

Tischendorf's Nov. Test. Lat. (from his Triglott). pp. 930, 14 × 8. 3 *M*.

2. MODERN TRANSLATIONS.

See "Dutch," "English," "French," "German," etc., versions in the Index of REUSS'S History, etc. (see p. 56 above), and in ALEXANDER'S edition of KITTO'S Cyclopædia of Biblical Literature (see p. 44); cf. also "Versions" in SMITH and in SCHAFF-HERZOG.

Special mention may be made of recent "Revisions," namely, in DUTCH: Het Nieuwe Testament, van wege de Algemeene Synode der Nederlandsche Hervormde Kerk op nieuw uit den Grondtekst overgezet, en van inleidingen, inhoudsopgaven, gelijkluidende plaatsen en aanteekeningen voorzien. De Nederlandsche Bijbel-Compagnie. . . . 1868. pp. 575, 28 × 18. $6.00; in GERMAN: Die Bibel . . . nach der deutschen Uebersetzung D. Martin Luthers. Im Auftrage der Deutschen evang. Kirchenkonferenz durchgesehene Ausgabe. Halle. 1892. 21 × 15. 3.25 *M*.

Exegetically serviceable is the German translation by DE WETTE (3d ed. 1839), which will be superseded by the transl. by Kautzsch, al., now appearing. Valuable is the N. T. by Weizsäcker, 5th ed. 1892. *M*. 3.60. FRENCH translations of note are by Rilliet (1862, 2 vols.), Oltramare (1873), Segond (1880), Stapfer (1889).

3. The English Bible. Editions.

The Holy Bible, an exact reprint, page for page, of [the 2d of the two editions (cf. Dr. Gilman in Bibliotheca Sacra for January 1859)] the Authorized Version published in the year 1611. Oxford. 1833. $5.25.

The Cambridge Paragraph Bible, etc., by Rev. F. H. A. Scrivener. 1873. $6.00. — The only *critical* edition of the Authorized Version. The very valuable "Critical Introduction" (indispensable for the study of the internal history of our version) has been reprinted separately under the title, "The Authorized Edition of the English Bible (1611), its subsequent Reprints and modern Representatives, by F. H. A. Scrivener." Cambridge. 1884. pp. 312, 20 × 14. $2.25.

Bagsters' English Hexapla. 32 × 25. The "historical account" prefixed to the 1st issue, 1841, was written by S. P. Tregelles and is of special value; superseded in later issues by an inferior account ascribed to Christopher Anderson.

Eminent among manual editions is "The Variorum Bible for Bible Teachers" edited by T. K. Cheyne, S. R. Driver, R. L. Clarke, Alfred Goodwin, W. Sanday; it gives in the footnotes "Various Renderings and Readings from the Best Authorities" (more than four score authorities are occasionally cited in the Old Testament, and even a larger number in the New), and with it is incorporated "The Queen's Printers' Aids to the Student of the Holy Bible" (summary essays by more than a dozen experts on Biblical natural history, archæology, chronology, history, etc.) together with Concordances and Maps. London, Edinburgh, and New York. 1880. 20 × 15.

A new and revised edition of the above, in larger type and with added references, appeared (without date) in 1889. 24 × 17. In plain leather, $6,00.

A kindred ed. of the Apocrypha has been edited by C. J. Ball. pp. viii., 276. Lond. 1892. 6*s*. 6*d*.

Its History.

Westcott, B. F.: A general View of the History of the English Bible. 2d ed. London. 1872. pp. 427, 20 × 14. 10*s*. 6*d*. New ed. in preparation.

Eadie, John: The English Bible: an external and critical History of the various English Translations of Scripture, with Remarks on the need of revising the English New Testament. 2 vols. pp. 440, 504, 23 × 15. London. 1876. 28*s*. — Less scholarly and accurate than Westcott, but interesting and valuable.

Moulton, W. F.: The History of the English Bible (Cassell, etc. 1878. pp. 232, 19 × 13). Composed of articles which appeared in the "Bible Edu-

cator" (cf. p. 51); gives results of original study, particularly comparisons of selected passages in the several versions.

Dore, J. R.: Old Bibles: an account of the early Versions of the English Bible. 2d ed. London. 1888. pp. 395, 20 × 16. 6*s*. Hyper-churchly.

Mombert, J. I.: A Handbook of the English Versions of the Bible, with copious examples illustrating the ancestry and relationship of the several versions, and comparative tables, etc. New York. 1883. pp. 509, 21 × 15. $2.25.

Invaluable for the study of the English of the Authorized Version is —

Wright, W. Aldis: The Bible Word-Book, a Glossary of Archaic Words and Phrases in the Authorized Version of the Bible and the Book of Common Prayer. 2d ed. revised and enlarged. 1884. pp. 680, 19 × 13. 7*s*. 6*d*.

A comparison of the version of 1611 with the revision of 1881 is made easy by —

The Parallel New Testament, Greek and English (giving the Greek Text followed by the Revisers). Oxford. 1882. pp. 1096, 22 × 15. 12*s*. 6*d*.

4. The Revised New Testament of 1881.

The ablest exhibition of the necessity and proper nature of a revision of the Authorized Version is —

Lightfoot, J. B.: On a Fresh Revision of the English New Testament (1871; 3d ed. 1891. 7*s*. 6*d*.) reprinted, together with the similar work of Ellicott (1870) and the earlier work of Trench (1859), in one vol. by Schaff. New York. 1873. pp. 618, 21 × 15. $3.00.

A catalogue of attempts at revision and re-translation is given by E. W. Gilman in Amer. Bible Society's "Record," Aug. 1883 on.

See Schaff's "Companion," etc. ch. viii.

A very convenient edition of the Revised Version is the so-called "Diacritical Edition," by Rufus Wendell, which gives at the bottom of the page the variations of the Authorized Version. pp. xx., 886, xiv., 276, 25 × 17. $5.00. Concordances to the Revised N. T.: Appleton, N. Y. 1882; Scribners. 1883.

Interpretation of the New Testament Writings.

Its History.

Farrar, F. W.: Bampton Lectures for 1885. pp. 553, 22 × 15. 16*s*. To it an ill-digested and rather indiscriminate but useful bibliography is appended, pp. 479–491.

Terry, Milton S., devotes Pt. iii., pp. 603–738, of his Hermeneutics (New York. 1883. pp. 781, 24 × 16. $4.00) to a history of interpretation, and gives (pp. 739–752) an alphabetical Bibliography.

The careful earlier history by H. N. KLAUSEN in his Hermeneutik des N. Ts. (aus dem Dänischen übersetzt. Leipzig. 1841), pp. 77–337, is freely reproduced by S. DAVIDSON in his Sacred Hermeneutics (Edinburgh. 1843. pp. 747, 23 × 15) p. 70 sqq.

HERMENEUTICS: *the Science.*

Besides the work of TERRY (see above), which is a *μέγα βιβλίον*, one of the most valuable recent books is —

Immer, A.: Hermeneutik des Neuen Testamentes (Wittenberg. 1873). Indifferently translated (with many crude additions in notes) by ALBERT H. NEWMAN. Andover. 1877. pp. 395, 21 × 14. $1.75.

Cellérier, J. E.: Manuel d'Herméneutique Biblique (Geneva. 1852. 8vo.) is one of the most elaborate (an extended outline of it is given in WEIDNER'S Theol. Encycl., Pt. i. pp. 123–155). It has been reproduced in a truncated form by ELLIOTT and HARSHA. New York. 1881.

Fairbairn, P.: Hermeneutical Manual or Introduction to the Exegetical Study of the New Testament. Edinburgh. 1858. 10*s.* 6*d.* Philadelphia. 1859. pp. 526, 21 × 14. Part Second (pp. 205–389) comprises various dissertations on The Genealogies, Angels, Names of Christ, etc.; and Part Third (pp. 393–503) treats of the use made of the Old Testament in the New.

Much good sense may be found in Herbert MARSH'S Lects. on the Crit. and Interp. of the Bible (new ed. Lond. 1838); BRIGGS, C. A., Biblical Study (N. Y. 1883 sq.), ch. x.; DOEDES, J. J.: Hermen. of the N. T. (Edinb. 1867).

Among older books those of LUTZ (2d ed. 1861), WILKE (2 vols. 1843–1844), SCHLEIERMACHER (printed from MS. notes by LÜCKE, 1838), and even GRIESBACH (similarly but less satisfactorily reproduced by STEINER, 1815), are still worth consulting.

There is need of a clear, brief, sensible *Manual.*

EXEGESIS: *the Art.*

ILLUSTRATIVE WORKS.

Illustrative matter from Jewish Sources.

Lightfoot, John: Horæ Hebraicæ et Talmudicæ, etc. Essays and illustrations on topics and passages chiefly from the historical books. (1675 on. Also translated into English both in his complete works, ed. Pitman, 13 vols. 1822–1825; and the Horæ newly edited by R. Gandell. 1859. 4 vols. £1. 1*s.*)

Schoettgen, Christ.: Horæ Hebr. et Talmud. On the whole New Testament. 2 vols. Dresden and Leipzig. 1733–1742. pp. 1280, 996; 22 × 18. $20.00 (?). Vol. ii. is mainly devoted to the Jewish doctrine respecting the Messiah, and was substantially reproduced in German with the title "Jesus, der wahre Messias." 1748. — Often uncritical.

Meuschen, J. G.: Nov. Test. ex Talmude et antiquitt. Hebraeorum illustratum — comprising also essays by SCHEID, DANZ, RHENFERD, etc. 1736. pp. 1216, 22 × 18.

Wünsche, Aug.: Neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrasch. Göttingen. 1878. pp. 566, 23 × 15. 11 *M.*

Langen, J.: Das Judenthum in Palästina zur Zeit Christi (1866) gives an exposition of Jewish Theology.

Weber, F.: System der altsynagogalen Palästinischen Theologie u. s. w. Leipzig. 1880. pp. xxxiv., 400, 22 × 15. 7 *M.* — Valuable.

Bertholdt, L.: De Christologia Judæorum Jesu apostolorumque ætate. Erlangen. 1811. pp. xx., 228, 19 × 12. $1.00. (?) — Not yet quite superseded.

Drummond, J.: The Jewish Messiah. London. 1877. pp. 395, 23 × 15. A list of books is appended.

Riehm, E.: Die Messianische Weissagung, ihre Entstehung, ihr zeitgeschichtlicher Charakter, und ihr Verhältniss zu der neutestamentlichen Erfüllung. 2te Aufl. Gotha. 1885. pp. 233, 22 × 14. 4 *M.* English trans. of 1st ed. by J. JEFFERSON. Edinburgh. 1875. 5*s.*

Stanton, V. H.: The Jewish and the Christian Messiah. Edinburgh. 1886. 23 × 15. pp. 399. 10*s.* 6*d.* — Brief but good bibliography prefixed.

Dalman, G. H.: Der leidende und sterbende Messias der Synagoge im ersten nachchristlichen Jahrtausend (Schriften des Institutum Judaicum, No. 4). Berlin, 1888. pp. 100. 2 *M.*

See the copious and discriminating references appended to the article "Messiah" in HACKETT and ABBOT'S SMITH.

Drummond, J.: Philo Judaeus, or the Jewish-Alexandrian Philosophy in its Development and Completion. 2 vols. pp. 359, 355, 23 × 15. $6.00. London. 1888.

From Profane Sources.

Spiess, Edmund: Logos Spermaticos, etc. (parallels to the New Testament from ancient Greek writers). Leipzig. 1871. pp. lxiii., 505, 24 × 16. 9 *M.*

A store of matter illustrative of both language and thought from both Jewish and Gentile writers is to be found in —

Wetstein, J. J.: Novum Testamentum, etc., 2 vols. folio. 1751–1752. $25.00 (?).

Commentaries.

On the Whole New Testament.

Meyer, H. A. W. (with associates): Kritisch exegetischer Kommentar über das Neue Testament. Since the editor's death its successive editions have been supervised by Prof. B. Weiss. Among recent issues are Matthäus-Evangelium. 8te Aufl. pp. iv., 500. Göttingen. 1890. 7 *M.*; Markus u. Lukas. 8te Aufl. pp. iv., 666. 1892. 9.60 *M.*; Evangelium des Johannes. ed. Weiss. 7te Aufl. 1886; Apostelgeschichte. ed. H. H. Wendt. 7te Aufl. 1888. pp. vi., 564. 7.40 *M.*; Römerbrief. ed. Weiss. 8te Aufl. pp. 667. 1891; Korintherbriefe. ed. C. F. G. Heinrici. 7te Aufl. 1888–90; Philip., Kolos., Philem. ed. A. H. Franke, 5te Aufl. 1886; Gal. ed. Sieffert. 7te Aufl. 1886; Ephes. ed. Woldemar Schmidt. 6te Aufl. 1886; Jakobusbrief. 5te Aufl. ed. Beyschlag. 1888. pp. viii., 240. 3.40 *M.*; Petrusbriefe und Judas, 5te Aufl. E. Kühl. pp. vi., 442. 1887; Hebräerbrief. ed. Lünemann. 4te Aufl. 1878. (or ed. Weiss. 1888); Briefe des Apostels Johannes. 5te Aufl. by Weiss. pp. 211. 1888; Briefe an Tim. und Titus. ed. Huther. 4te Aufl. 1876. (or 1885. ed. Weiss); Offenbarung. 4te Aufl. '87.

But a new edition of some part of this Handbook appears almost every three months. The complete set of 17 vols. is offered often by the publishers (Vandenhoeck and Ruprecht of Göttingen) for 70 *M.* — Half-bound in leather, 94 *M.* The American reprint (Funk and Wagnalls, New York) of the English translation (Clarks, Edinburgh) is emended, and enriched (especially the volumes edited by President Dwight) with valuable additions.

DeWette, W. M. L.: Kurzgefasstes exegetisches Handbuch zum Neuen Testament (3 vols. re-edited after the author's death by Messner, Brückner, al.); is still of value, particularly in the Epistles.

Alford, Henry: The Greek Testament, etc., for the use of theological students and ministers. 4 vols. (vol. i. 6th ed. £1 8*s.*; vol. ii. 6th ed. £1 4*s.*; vol. iii. 5th ed. 18*s.*; vol. iv. 4th ed. £1 12*s.*)

Holtzman, H. J., **Lipsius**, R. A., **Schmiedel**, P. W., **Soden**, H. von: Hand-Commentar zum Neuen Testament. 4 vols. 25 × 17. 1891. 27.50 *M.* Second ed. appearing. Aims to give a clear and brief summary of exegetical results.

Of a more general and popular character are —

The New Testament Commentary for English Readers by various Writers. Edited by Bishop Ellicott. 3 vols. London and New York. 1878 on. 28 × 21. $12.00 (?).

The Cambridge Bible for Schools, by J. J. S. Perowne, as general editor. Cambr. and Lond. 17 × 12. Eng. text. Each book separately.

The Popular Commentary, edited by PHILIP SCHAFF. 4 vols. New York and Edinburgh. 1879 on. 26 × 18. Also in parts.

ON GROUPS OF NEW TESTAMENT BOOKS.

Gospels.

Keil, C. F.: Matthew, 1 vol. 1877. pp. 621, 23 × 15. 11 *M.*; Mark and Luke, 1 vol. 1879. pp. 501. 8 *M.*; John, 1 vol. 1881. pp. 604. 11 *M.*

McClellan, J. B.: The New Testament, etc. (vol. i. [as yet alone]. London. 1875. pp. xciii., 763, 23 × 15. $10.00); contains valuable material in its marginal notes and appended dissertations.

Bleek, F (posthumously): Synoptische Erklärung der drei ersten Evangelien. 2 vols. 1862. pp. 540, 524, 23 × 15. 18 *M.* — Somewhat antiquated and meagre, yet exhibits the author's characteristic candor and good sense.

Fritzsche, C. F. A.: Quatuor N. T. Evangelia recensuit et cum commentariis perpetuis edidit. Only two vols. (Matthew. Leipzig. 1826. pp. xxiv., 872, 21 × 14, and Mark. Leipzig. 1830. xlviii, 805) appeared; still valuable for their philology. (Can be picked up at 6 *M.*)

Epistles.

Lightfoot, J. B.: Galatians (10th ed. 1890. 12*s.*), Philippians (9th ed. 1886. 12*s.*), Colossians and Philemon (9th ed. 1890. 12*s.*).

Ellicott, C. J.: Galatians (8*s.*); Ephesians (8*s.*); Philippians, Colossians, and Philemon (10*s.* 6*d.*); 1 and 2 Thessalonians (7*s.* 6*d.*); Pastoral Epistles (10*s.* 6*d.*); 1 Corinthians (16*s.*). All reprinted at Andover, at from $1.25 to $1.75 a vol.

Oltramare, H.: Comm. (in French) on Rom. 2 vols. 1881-2. pp. 530, 627, 15 × 23; on Col., Eph., and Philem. 3 vols. 1892. pp. 466, 417, 467. (19 *frcs.*?).

Beet, Joseph Agar: Romans (6th ed. London. 1887. 7*s.* 6*d.*), Corinthians (5th ed. 16*s.* 6*d.*), Galatians (3d ed. 5*s.*), on Eph., Philip., Col., and Philem. (1891. 7*s.* 6*d.*), — designed mainly for English readers, but scholarly, candid, sensible.

The Pastoral Epistles.

Weiss, B.: in MEYER (see p. 68) pp. 400, 23 × 15. — An independent work.

Holtzmann, H. J.: Die Pastoralbriefe u. s. w. Leipzig. 1880. pp. xii., 504, 24 × 15. 8 *M.* — Elaborate.

Epistles of Peter and Jude.

Keil, C. F.: Leipzig. 1883. pp. 337, 23 × 14. 7 *M.*

Epistles of Peter.

Usteri, J. M.: Comm. (1887 sq.)

Epistles of John.

Westcott, B. F.: 2d ed. revised. London. 1886. 23 × 15. 12*s.* 6*d.* MEYER, as re-edited by WEISS. 1888. (See p. 68.)

ON INDIVIDUAL BOOKS (OR WRITERS).

N. B. The commentaries upon individual books are by no means always superior to those forming part of works upon the whole New Testament, such as MEYER'S (p. 68).

Writings of John:

Lücke, F.: Commentar über die Schriften des Evangelisten Johannes (Gospel, 2 vols. 3d ed. 1840–1843; Epistles, 3d ed. edited by E. BERTHEAU, 1 vol. 1856, 6 *M.*); also Versuch einer vollständigen Einleitung in die Offenbarung des Johannes, oder Allgemeine Untersuchungen über die apokalyptische Litteratur überhaupt und die Apokalypse des Johannes ins besondere. 2d ed. 2 vols. Bonn. 1852. 16 *M.*

Matthew.

Broadus, J. A.: (American Baptist Publishing Society; without date, but in 1887). — Especially valuable.

Morison, James: 7th ed. London. 1890. 14*s.* — Learned and racy.

Meyer's Matthew has undergone complete reconstruction by WEISS in the 8th ed. (See p. 68.)

Mark.

Morison, James: 6th ed. London. 1889. pp. lxxx., 546. 23 × 15. 12*s.*

Alexander, Jos. Addison: 3d ed. New York. 1863. pp. xxiii., 444. 20 × 14. — On the English text, but valuable.

Luke.

Godet, F.: in French, troisième édition. Neuchâtel. 1888–1889. pp. vii., 623, 625. 2 vols. 22 × 14. English translation of the 2d edition by E. W. SHALDERS. Edinburgh. 4th ed. 1881. 21*s.*

Hahn, G. L.: Band i. Breslau. 1892. 8 *M.*

Farrar, Frederic W.: 1880. pp. 392, 17 × 12. 4*s.* 6*d.* (Eng. text; see p. 68).

John.

Godet, F.: 3d French ed. 1881–1885. 3 vols. English translation with additions by TIMOTHY DWIGHT (Funk and Wagnalls. 1886. 2 vols.).

Westcott, B. F.: in the "Speaker's Commentary." Also separately. 10*s.* 6*d.*

Luthardt, C. E.: 2d ed. 2 vols. 1875–6. Eng. trans. 3 vols. Edin.

Cf. LÜCKE (on p. 70), STEINMEYER (on p. 58).

Plummer, A.: The Gospel according to S. John, with Maps, Notes, and Introduction. 1882. pp. lxiv., 380, 17 × 12. 6*s*. (A volume of the "Cambridge Greek Testament for Schools.")

Acts.

Hackett, H. B.: "New Edition," etc. Boston. 1863. Posthumous edition edited by ALVAH HOVEY (in consultation with EZRA ABBOT). Philadelphia. 1882. pp. 345.

Schmidt, Karl: Die Apostelgeschichte unter dem Hauptgesichtspunkte ihrer Glaubwürdigkeit kritisch-exegetisch bearbeitet. Bd. I. Erlangen. 1882. pp. 537. 8 *M*.

Lumby, J. Rawson: 1882. 4*s*. 6*d*. (A volume of the "Cambridge Bible for Schools," see p. 68.) On the English text.

Spitta, F.: Die Apostelgeschichte, ihre Quellen u. s. w. Halle. pp. xi. 380. 8 *M*.

Romans.

Fritzsche, C. F. A.: in Latin. 3 vols. 1836–1843. Published at 21 *M*., but can be picked up at 6 *M*.; valuable for philology mainly.

Godet, F.: 2e édition. 2 vols. Neuchâtel. 1890. 21 × 14. 10 francs each. English translation of 1st ed. Edinburgh. 1881. 2 vols. 21*s*.

Vaughan, C. J.: St. Paul's Epistle to the Romans, with Notes. (WESTCOTT and HORT's text.) 7th ed. London. 1890. 20 × 14. 7*s*. 6*d*. Brief, but compact and clear; esp. valuable for its parallels from Bib. Greek.

Otto, V. W.: Kommentar u. s. w. 2 vols. pp. 463, 502. Glauchau. 1886. 18 *M*.

Corinthians.

Heinrici, C. F. Georg: Das erste Sendschreiben. Berlin. 1880; Das zweite Sendschreiben. Berlin. 1887. pp. 606, 23 × 15. Each 10 *M*.

Godet, F.: On the First Epistle. English translation. Edinburgh. 2 vols. 21*s*.

Edwards, Thos. Chas.: On the First Epistle. 2d ed. 1886. (New York. Armstrong and Son.) 14*s*.

Stanley, A. P.: The Epistles of St. Paul to the Corinthians, with critical Notes and Dissertations. London. (Murray.) 5th ed. 1882. pp. 598, 23 × 15. 18*s*.

Robertson, F. W.: Expository Lectures. Am. ed. Boston. 1870. pp. 425.

Galatians.

Wieseler, Karl: Commentar über den Brief Pauli an die Galater mit besonderer Rücksicht auf die Lehre und Geschichte des Apostels; mit einem

chronologischen und einem textkritischen Excurse. Göttingen. 1859. pp. 612, 22 × 14. 8 *M.*

Philippi, F. A.: Erklärung des Briefes Pauli an die Galater. (Posthumous, edited by his son F. Philippi.) Gütersloh. 1884. pp. 214, 20 × 14. 3.50 *M.*

Ephesians.

Macpherson, John: Edin. 1892. 10*s.* 6*d.*

Klöpper, Alb.: Göttingen. 1891. pp. 201, 15 × 22. 4.50 *M.*

Bleek, Fr.: Vorlesungen ü. Kol., Philem. u. Eph. 1865. pp. 308. 4.50 *M.*

Harless, G. C. Adolph v.: Commentar über den Brief Pauli an die Ephesier. 2te Aufl. Stuttgart. 1858. pp. 574, 21 × 14. 8 *M.*

Eadie, John: Dr. Eadie's Commentaries, though elaborate, are neither quite exact philologically nor dispassionate doctrinally.

Philippians.

Weiss, B.: Der Philipperbrief, ausgelegt und die Geschichte seiner Auslegung kritisch dargestellt. Berlin, 1859. 5.40 *M.*

Soden, H. v.: Der Brief des Apostels Paulus an die Philipper. Freiburg. 1889. pp. vii., 98. 1 *M.*

Eadie, John: Commentary on the Greek Text of the Epistle of Paul to the Philippians. 2d ed. 1886. pp. 296. (See under "Ephesians.")

Colossians.

Klöpper, Alb.: Der Brief an d. Colosser kritisch untersucht und in seinem Verhältnisse zum Paulinischen Lehrbegriff exegetisch und biblisch-theologisch erörtert. Berlin. 1882. pp. 553. 10 *M.*

Eadie, John: 2d ed. 1884. pp. 302. (See under "Ephesians.")

Thessalonians.

Schmid, P.: Der erste Thessalonischerbrief neu erklärt. . . . Nebst einem Excurs über den zweiten gleichnamigen Brief. Berlin. 1885.

1 *and* 2 *Timothy, Titus, Philemon.*

Both Koelling, H. (der erste Brief Pauli an Tim. u. s. w. 1882 sq., an elaborate work) and Lemme, L. (das echte Ermahnungsschreiben des Paulus an Tim. 1882. pp. 88) defend the Pauline authorship — the latter, however, with grave qualifications. Cf. Hesse, F. H. (1889, 6 *M.*); Knoke, K. (2 Pts. 1887–89.)

Hebrews.

Weiss, Bernhard: Kritisch Exegetisches Handbuch über den Brief an die Hebräer. Göttingen. 1888. pp. 369, 22 × 15. Issued as an alternate with Lünemann's in Meyer; see p. 68 above.

Westcott, B. F.: The Greek Text with Notes and Essays. 2d ed. 1892. pp. lxxxiv., 504, 23 × 14. 14*s.* — Various and valuable discussions.

Vaughan, C. J.: pp. 340. 1890. 7*s.* 6*d.* Akin to his Romans, *q. v.*

Kurtz, J. H.: Mitau. 1869. pp. 436, 22 × 14. 8 *M.*

Keil, Carl Friedrich: Commentar über den Brief an die Hebräer. Leipzig. 1885. pp. 420, 23 × 15. 8 *M.* (See p. 69 above.)

Bleek, Friedrich: Der Brief an die Hebräer erläutert durch Einleitung, Uebersetzung und fortlaufenden Commentar. Berlin. (Einleitung. 1828. pp. 480; Commentar, vol. i. 1836. pp. 592; vol. ii. 1840. pp. 1052. Procurable at times for 10 *M.* or less. A thesaurus.) A briefer and later exposition by BLEEK was edited (posthumously) by K. A. WINDRATH. Elberfeld. 1868. pp. 512. 23 × 15. 8 *M.*

Delitzsch, Franz: Commentar zum Briefe an die Hebräer, mit archäologischen und dogmatischen Excursen über das Opfer und die Versöhnung. Leipzig. 1857. pp. 770. English translation by T. L. KINGSBURY. 2 vols. Edinburgh. 1868–1870. 21*s.*

Davidson, A. B. ("Handbook Series." 2*s.* 6*d.*) — Cf. BIBL. THEOL. p. 83 below.

James.

Mayor, Joseph B.: The Ep. of St. James. Grk. text, with Introd., Notes, and Comments. Macmillans. 1892. pp. ccxx. 248, 23 × 15. 10*s.*

Plumptre, E. H.: pp. 107. 1*s.* 6*d.* (On the English text. See p. 68.)

Peter.

Usteri, J. M.: Wissensch. u. Prakt. Com. in d. ersten Petrusbrief. 1887–1889. 2 vols. Zürich.

Johnstone, Robert: The First Epistle of Peter: Revised Text, with Introduction and Commentary. Edinburgh. 1888. pp. 417. 10*s.* 6*d.*

Spitta, Fr.: Der zweite Brief des Petrus u. der Brief des Judas. Eine geschichtliche Untersuchung. Halle. 1885. 9 *M.* — Defensive.

Epistles of John.

(See WESTCOTT on p. 70; LÜCKE on p. 70.)

Haupt, Erich: Der erste Brief des Johannes. Beitrag zu bibl. Theol. 1869. English translation by W. B. POPE. Edinburgh. 1879. pp. 385. 10*s.* 6*d.*

Jude.

See p. 69. **Spitta** (see Peter).

Revelation.

Kliefoth, Th.: Die Offenbarung des Johannes. Three "parts" or vols. Leipzig. 1874. pp. 272, 221, 354, 23 × 15. 15 *M.*

Bleek, Friedr.: Vorlesungen über die Apokalypse. Herausgegeben von Th. Hossbach. Berlin. 1862. pp. 386, 21 × 14. 5 *M.* English translation (Theological Translation Fund) edited by S. Davidson. London. 1874. 10*s.* 6*d.*

Elliot, C. B.: Horæ Apocalypticæ. A commentary on the Apocalypse, critical and historical. 5th ed. 4 vols. London. 1862.

Spitta: Die Offenbarung des Johannes untersucht. 1889. 12 *M.*

Stuart, Moses: Commentary on the Apocalypse. 2 vols. Andover. 1845. 24 × 15. — Elaborate.

Desprez, Philip S.: John or the Apocalypse of the New Testament. London. 1870. pp. 293.

Milligan, William: The Revelation of St. John. London. 1886. pp. 343. 7*s.*

Expository lectures on this book which deserve attention have been written by F. D. Maurice (London. 10*s.* 6*d.*), and C. J. Vaughan (3d ed. 2 vols. London. 9*s.*).

See Lücke above under "John," p. 70.

N. B. On recent theories respecting the unity and Jewish origin of the book, see — on Vischer's: Gebhardt und Harnack, Texte und Untersuchungen u. s. w. Bd. ii. Heft 3. Leipzig. 1886. pp. 157. 5 *M.*; Weizsäcker, Das apostolische Zeitalter. pp. 504–509; Pfleiderer, Das Urchristenthum, p. 318 sq. *Per contra*, Beyschlag in Studien und Kritiken for 1888. pp. 102–138; Revue de l'histoire des Religions, for January 1889; the Expositor for June 1887, March 1889, etc.; Salmon's Introd., Lect. xiv. end; esp. Hilgenfeld in his Zeitschrift for 1890. pp. 385–468. For a good résumé, see Holtzmann in the "Hand-Commentar," iv. 256 sq. and his "Einleitung," ed. 3, p. 411 sq.; also E. C. Moore in Journ. of Bibl. Literature, 1891, i.

On particular Passages or Topics: (*see p.* 81 *sq.*).

Only discussions so extended as to form a volume by themselves are enumerated.

Tholuck, August: Die Bergrede Christi. 5te verbesserte Auflage. Gotha. 1872. pp. 406. English transl. of 4th ed. by Brown. Edinburgh. 1860. 10*s.* 6*d.* — Exhaustive; abounds in references and quotations.

Trench, R. C.: The Sermon on the Mount. An Exposition drawn from the writings of St. Augustine, etc. 4th ed. 10*s.* 6*d.*

Steinmeyer, F. L.: Die Rede des Herrn auf dem Berge: ein Beitrag zur Lösung ihrer Probleme. Berlin. 1885. pp. 156, 22 × 15. 2.25 *M.*

Kamphausen, A. H. H.: Das Gebet des Herrn erklärt. pp. 146. 1866.

Trench, R. C.: Notes on the Miracles of our Lord. 13th Am. ed. revised and with the notes translated. 1887. D. Appleton & Co. New York. $1.50. English (12th ed.) 12*s*.

Bruce, A. B.: The Miraculous Element in the Gospels (The "Ely Lectures"). New York, no date. pp. 391, 22 × 15. $2.50.

Trench, R. C.: Notes on the Parables of our Lord. 14th ed. London. pp. 500. 12*s*. American editions by D. Appleton & Co. pp. 425. 1855 (?) sq.

TRENCH's works are still a thesaurus of references and materials.

Jülicher, A.: Die Gleichnisreden Jesu. 1888. pp. vi., 296, 24 × 16. Freiburg. 6.60 *M*. — Valuable; but of a general and preliminary character.

Steinmeyer, F. L.: Die Parabeln des Herrn. Berlin. 1884. pp. iv., 183, 23 × 15. 2.50 *M*.

Bruce, A. B.: The Parabolic Teaching of Christ. A systematic and critical Study of the Parables of our Lord. Third edition, with new preface. London. 1889. 12*s*.

Goebel, S.: Die Parabeln Jesu methodisch ausgelegt. Gotha. 1884. pp. viii., 232. 10 *M*. English translation by BANKS. Edinburgh. 1883. 10*s*. 6*d*.

Morison, James: A critical Exposition of the Third Chapter of Paul's Epistle to the Romans. A Monograph. London and Glasgow. 1866. pp. 422. 12*s*. 6*d*. — One of the most elaborate pieces of recent Biblical exposition.

Morison, James: Exposition of the Ninth Chapter of the Epistle to the Romans. A new edition, re-written, to which is added an exposition of the Tenth Chapter. London. 1888. pp. 257.

Dietzsch, A.: Adam und Christus. Röm. v. 12–21. Bonn. 1871. pp. 214, 23 × 14. 3 *M*.

Weber, V.: Gesch. der Exegese d. 9ten Kap. d. Römerbriefes bis . . . Chrys. u. August. Würzburg. 1889. pp. 197, 22 × 15. 1.70 *M*.

Beyschlag, Willibald: Die Paulinische Theodicee Römer ix.–xi. Ein Beitrag zur biblischen Theologie. 1868.

Trench, R. C.: Commentary on the Epistles to the Seven Churches in Asia. Revelation ii., iii. 3d ed. revised. London. pp. 243, 23 × 15. 8*s*. 6*d*.

EXEGETICAL MISCELLANIES.

Field, F.: Otium Norvicense, Pars tertia. Notes on Select Passages of the Greek Testament, chiefly with reference to recent English Versions. Oxford. 1881. pp. 155, 24 × 18. — Valuable.

Lives of Christ.

Hase, Karl: Das Leben Jesu. Lehrbuch zunächst für akademische Vorlesungen. 5te verbesserte Aufl. Leipzig. 1865. pp. 284. A storehouse of references to earlier writers; indispensable for the investigation of details. (Reproduced — but shorn of its bibliography — by James Freeman Clarke. Boston. 1860.) Also recast, with selected references, in his Geschichte Jesu, §§ 1–21. Leipzig. 1876. pp. 612, 23 × 15. 8 *M.*

Weiss, Bernhard: Das Leben Jesu. 3d ed. 2 vols. 1889. 18 *M.* English trans. (poor) of first edition by M. G. Hope. 3 vols. 1884. 31*s.* 6*d.* — Founded on his theory of the mutual relations of the Gospels (as set forth in his Marcus-evangelium, 1872; Matthäusevangelium, 1876).

Beyschlag, Willibald: Das Leben Jesu. Erster untersuchender Theil. Halle. 1885; zweiter darstellender Theil. 1886. 2te Aufl. 1888. 18 *M.* — Pictorial, but wavering in its critical views.

Keim, Theodor: Geschichte Jesu von Nazara in ihrer Verkettung mit dem Gesammtleben seines Volkes, frei untersucht und ausführlich erzählt. 3 Bde. 22 × 15. Zurich. 1867–1872. English translation (Theological Translation Fund.) 6 vols. 1876–1881. 10*s.* 6*d.* each. — Affluent in learning; truthfully described by its title.

Edersheim, Alfred: The Life and Times of Jesus the Messiah. 2 vols. 24 × 17. 4th ed. London and New York. 1887. $6.00. — With special use of illustrative matter from Jewish sources; yet to be used with caution. (An abridgment in 1 vol. 1890.)

Geikie, Cunningham: The Life and Words of Christ. 1877. 26 × 19. $8.00. 2 vols. — With valuable marginal bibliographical references.

Farrar, F. W.: Life of Christ. 2 vols. Cheap ed. (1892.) $1.

Andrews, Samuel J.: The Life of our Lord upon the Earth, considered in its Historical, Chronological, and Geographical Relations. Revised ed. N. Y. 1891. pp. xxvii., 651. 22 × 15. $2.50.

Critiques of recent works may be found in G. Uhlhorn, Das Leben Jesu u. s. w. 4te Aufl. Stuttg. 1892. 2 *M.*; and C. E. Luthardt, Die modernen Darstellungen des Lebens Jesu. 2te Aufl. 1864. Cf. "Miscellaneous Topics," p. 85 sq.

John the Baptist.

Köhler, H.: Johannes der Taufer. Kritisch-theolog. Studie. Halle. 1884. pp. iii., 180. 3.60 *M.*

Breest, E.: Johannes der Taufer. Biblische Studie. Leipzig. 1881. pp. v., 140. 2.50 *M.*

Reynolds, H. R.: John the Baptist. The Congregational Union Lecture for 1874. London. 1874. pp. xxxvii., 548, 22 × 16. $5.00. 3d ed. 6*s*.

More popular works: Houghton, R. C. (New York. 1889. $1.50.); Symmington (London. 1882).

The Apostles.

Bruce, A. B.: The Training of the Twelve; or, Passages out of the Gospels exhibiting the Disciples of Jesus under Discipline for the Apostleship. 4th ed. revised and improved. Edinburgh. 1888. 10*s*. 6*d*.

Renan, E.: Les Apôtres. English translation. New York. 1866. Cheap edition. London. 1889. 1*s*.

John.

Macdonald, James M.: The Life and writings of St. John (edited with an Introduction by J. S. Howson). New York. 1877. pp. xxxvi., 436, 24 × 17. $5.00.

Cf. p. 58.

Paul.

Conybeare, W. J. and **Howson**, J. S.: The Life and Epistles of St. Paul. 2 vols. (Numerous editions; the fullest is the revised edition. Longmans. 1875. $6.00.) It led the way among English works in reproducing the Epistles in their historic setting. Cheap edition. (1892.) 3*s*. 6*d*.

Less learned works by Howson are The Character of St. Paul (Hulsean Lectures for 1862); Scenes from the Life of St. Paul (Boston. 1867); The Metaphors of St. Paul (London. 1868). The last named work, together with another of a practical character on The Companions of St. Paul (London. 1870), were republished in this country in one volume (with an Introduction by Prof. H. B. Hackett) in 1872.

Farrar, F. W.: The Life and Work of St. Paul. 2 vols. London and New York. 1879. pp. 678, 668, 22 × 15.

Lewin, Thomas: The Life and Epistles of St. Paul. 4th ed. revised. London. 1878. 2 vols. 24 × 29. $12.00. — Abounds with views, maps, plans, coins, etc.

Baur, F. C.: Paulus der Apostel Jesu Christi. Sein Leben und Wirken, seine Briefe und seine Lehre. Ein Beitrag zu einer kritischen Geschichte des Urchristenthums. 2te Aufl. nach dem Tode des Verfassers besorgt von Dr. Eduard Zeller. 2 vols. Leipzig. 1866–1867. pp. 490, 377, 23 × 15. 13 *M*. English translation by Allen Menzies (Theological Translation Fund Library). London. 2 vols. 1873–1874. 21*s*.

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Copious references to German works may be found in WOLDEMAR SCHMIDT'S article "Paulus, der Apostel" in HERZOG, ed. 2, vol. xi., pp. 356–389.

Forbes, S. Russell: The Footsteps of St. Paul in Rome. An historical Memoir, from the Apostle's landing at Puteoli to his Death, A. D. 62–64. 2d ed. revised and enlarged. Thomas Nelson and Sons. 1889. pp. 92, 19 × 13. $1.00. — Contains interesting archaeological matter.

A set of forty-three illustrative photographs by the same author may be had for 17*s.* 8*d.*

Smith, James: The Voyage and Shipwreck of St. Paul, etc. 4th ed. London. 1880. pp. 314. 7*s.* — A standard.

Cf. JAL, A.: Archéologie navale. 2 vols. Paris. 1840. Numerous plates; BREUSSING, A.: Die Nautik der Alten. 1886. 10 *M.*; TORR, C.: Ancient Ships. Cambr. 1893; art. *Navis* in Smith's Dict. of Antt. 3d ed.

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Rodrigues, Hippolyte: Saint Pierre. Paris. 1871. pp. 363.

Green, S. G.: The Apostle Peter, his Life and Letters. London. 1873.

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NEW TESTAMENT TIMES.

1. THE HEATHEN AND JEWISH WORLD.

Fisher, Geo. P.: The Beginnings of Christianity, with a view of the Roman world at the Birth of Christ. New York. 1877. 22 × 15. $2.50.

Storrs, R. S.: The Divine Origin of Christianity indicated by its historical Effects. New York. 1885. 24 × 17. $3.00.

Confessedly "an argument"; but its historic interest much increased by the copious quotations in its Appendix, pp. 361–639.

Döllinger, J. J. I. v.: Heidenthum u. Judenthum. Vorhalle zur Geschichte des Christenthums (Regensburg. 1857. pp. 885). English translation "The Gentile and the Jew in the Courts of the Temple of Christ." 2 vols. London. 1862.

Seidel, M.: In the Time of Jesus. New York. 1885. 18 × 13, pp. 188, xxvi. $1.00. A translation of Zur Zeit Jesu. 2te Aufl. Leipzig. 1884. — Brief and popular.

Prideaux's "Connection," etc. (new ["25th" (Allibone)] edition by J. TALBOYS WHEELER. 2 vols. London. 1858. pp. 508, 632. 23 × 15. 14*s.* may be picked up for a dollar or two and), has not yet outlived its usefulness.

2. The Heathen World.

Friedländer, L.: Darstellungen aus der Sittengeschichte Roms in der Zeit von August bis zum Ausgang der Antonine. 6te Aufl. 1888–90. 44 *M.* — An invaluable storehouse of facts.

Mommsen, Theodor: The Provinces of the Roman Empire, from Caesar to Diocletian [the v. vol. of his Hist. of Rome. 3te Aufl. '91. 9 *M.*] trans. with the author's sanction and additions by Wm. P. Dickson. 2 vols. New York. 1887. pp. 397, 396, 21 × 14. $6.00.

Marquardt and **Mommsen**: Handbuch u. s. w. Pts. xii., xiii. 1885— on Roman Worship.

Boissier, G.: La Religion Romaine. 2 vols. — A brilliant book.

Huidekoper, Frederic: Judaism at Rome B. C. 76 to A. D. 140. 8th ed. 1889. pp. 615, 21 × 15. $2.50. — Valuable for its references.

Hertzberg, G. F.: Geschichte Griechenlands unter der Herrschaft der Römer. Cf. Mahaffy, J. P., Grk. Life and Thought. (1887. $3.50.) and Greek World under Roman Sway ($3.00).

Cocker, B. F.: Christianity and Greek Philosophy. N. Y. 1875. Pp. 531. 21 × 15.

Uhlhorn, G.: The Conflict of Christianity with Heathenism. Edited and translated, with the author's sanction, from the Third German Edition, by Egbert C. Smyth and C. J. H. Ropes. New York. 1879. pp. 508, 21 × 14. $2.50. — Interesting; with valuable notes.

Keim, Th.: Rom und das Christenthum. Eine Darstellung des Kampfes zwischen dem alten und dem neuen Glauben im Römischen Reiche, während der beiden ersten Jahrhunderte unser Zeitrechnung. Aus Th. Keim's handschriftlichem Nachlass herausgegeben von H. Ziegler. Berlin. 1881. pp. 667, 23 × 15. 10 *M.*

Schmidt, C.: La Société Civile dans le Monde Romain et sa Transformation par le Christianisme. 1853. English translation by Mrs. Thorpe. 2d ed. 1888. pp. 500, 20 × 13. 7*s.* 6*d.* — Copious and valuable references.

Schmidt, L.: Die Ethik d. alten Griechen. 2 vols. 1882. pp. 400, 494, 22 × 15. Very valuable.

Denis, J.: Histoire des Théories et des Idées morales dans l'antiquité. 2me édition. 2 vols. Paris. 1879. pp. 423, 453, 22 × 15.

A series of little books (17 × 12. 2*s.* each) issued by the (London) Society for Promoting Christian Knowledge, and entitled "The Heathen World and Saint Paul," are readable. So, too, is Farrar, F. W.: Darkness and Dawn, or Scenes in the Days of Nero. 1891. pp. xiv., 594.

3. The Jewish World.

Schürer, E.: Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi [the 2d greatly enlarged edition of a work published in 1874 under the (too

comprehensive) title Lehrbuch der neutestamentlichen Zeitgeschichte]. Two Parts. Leipzig. 1886, 1890. pp. 884, 751, 23 × 16. 38 *M.* Translated (not quite worthily) in 5 vols. Edinburgh. 1885–1886. 31*s.* 6*d.* — Invaluable, both for the fulness and the accuracy of its statements and for its bibliography.

Stapfer, Edmond: Palestine in the Time of Christ. London. 1886. pp. 527, 21 × 14. 9*s.* Translated from the 3d (revised) edition (1885) of the French original. 5th (revised and corrected) ed. Paris. 1892. pp. 540.

Hausrath, A.: Neutestamentliche Zeitgeschichte (especially the Erster Theil, 3d German ed. 1880. p. 515. 10 *M.*) 4 vols. 1875–79. 39 *M.* Eng. trans. from the 2d Germ. ed. in the "Theological Translation Fund Library." (London. 1877.) 2 vols. 21*s.* — Pictorial but somewhat untrustworthy; introduces much Roman history.

Ewald, H.: The History of Israel. Especially vol. vi. Christ and his Times, 16*s.*, and vol. vii. The Apostolic Age, 21*s.* (The eighth and last vol. (1886) contains a full index; 8 vols. complete, 118*s.*)

Morrison, W. D.: The Jews under Roman Rule. Lond. 1890. pp. 450. 5*s.*

Stade, Bernh.: Geschichte des Volkes Israel. vol. ii. (by Oskar Holtzmann. 1888. pp. 679.)

The popular books by Edersheim, Delitzsch, al., mentioned on p. 54, are also in place here.

The Jewish historians Jost, Graetz, Geiger, Herzfeld, may also be consulted.

Prominent among ancient "Sources" are the works of Flavius Josephus: new critical ed. by B. Niese is nearly complete. vol. i. (Berlin. 1887) pp. lxxxiv., 362, 22 × 15, Antiq., bks. i.–v., 14 *M.* vol. ii. (ibid. 1885, pp. viii. 392) Antiq., bks. vi.–x., 12 *M.* vol. v. (ibid. 1889, pp. xxvii. 99, 5 *M.*), contra Apionem libri ii. vol. iv. Antiq. xvi.–xx. et Vita (ibid. 1890, pp. x., 389), vol. iii. Antiq. xi.–xv. (ibid. pp. lxvii., 409). A revision of Whiston's translation by A. R. Shilleto with topographical notes by C. W. Wilson, appeared in 1889–90. 5 vols. 3*s.* 6*d.* each. (Bohn's Standard Library.)

Also The Books of Maccabees, as well as the Old Testament Apocrypha generally; see p. 46 above.

New Testament Theology.

1. In General.

Weiss, Bernhard: Lehrbuch der Biblischen Theologie des Neuen Testaments. 5th ed. Berlin. 1888. pp. vii., 700, 22 × 16. 11 *M.* (English translation of the 3d ed. 2 vols. Edinburgh. 1882–1883. 21*s.*) — By far the best.

Beyschlag, W.: Neutest. Theol. oder gesch. Darstellung d. Lehren Jesus u. d. Urchristentums nach d. neutest. Quellen. 2 vols. Halle 1892. 18 *M.*

In the Mohr (of Freiburg) series of Theological Text-books a Neutestamentliche Theologie by E. SCHÜRER is announced.

Earlier works worth consulting are —

Neander, A.: History of the Planting and Training of the Christian Church by the Apostles (translation corrected according to the 4th German (1847) ed. by E. G. ROBINSON). New York. 1865. pp. 547, 25 × 16. $3.50; SCHMID (ed. HELLER, 1868); RITSCHL, A.: Entstehung der altkatholischen Kirche, 2d ed. 1857 (valuable); BAUR (posthumous, 1864); IMMER (1877); REUSS, E.: Histoire de la théologie chrétienne. 3d ed. 1864. 2 vols. English translation, 1874 (with Introduction and Notes by DALE); HOFMANN, J. C. K. v.: Der Schriftbeweis. Two Parts in 3 vols. 2d ed. Nördlingen. 1857–1860. pp. 678, 555, 731, 22 × 15. 30 *M.*; EWALD, H.: Lehre der Bibel von Gott, oder Theologie des alten und neuen Bundes. 4 vols. Leipzig. 1871–1876. The first part of this work was translated by THOS. GOADBY under the titles "Revelation, its Nature and Record." Edinburgh. 1884. 10*s.* 6*d.*, and "Old and New Testament Theology." 10*s.* 6*d.*

Noteworthy recent works are — WENDT, H. H.: Lehre Jesu (Eng. trans. 2 vols. 1892. 21*s.*); PFLEIDERER, O.: Urchristenthum. (Berlin. 1887. pp. 891, 23 × 15); WEIZSÄCKER: Apostolisches Zeitalter (neubearb. Aufl. 1892, pp. 700, xix., 24 × 16. 16 *M.*); LECHLER, G. V.: Das apostolische und das nachapostolische Zeitalter mit Rücksicht auf Unterschied und Einheit in Lehre und Leben dargestellt. 3te Aufl. 1885. Translated by A. J. K. Davidson. 2 vols. Edinburgh. pp. xvi., 366, ix., 390, 20 × 13. 16*s.*

Here, too, may be mentioned such works as —

Stanley, A. P.: Sermons and Essays on the Apostolical Age. 2d ed. revised. Oxford and London. 1852. pp. 391, 22 × 15.

Farrar, F. W.: The Early Days of Christianity. 2 vols. 1883. pp. 557, 616, 10 × 15. 10*s.* — Devoted to the Epistles of Peter, James, Jude, John, and that to the Hebrews. See p. 20.

Godet, Frédéric: Studies on the Epistles. Translated by Annie H. Holmden. 1889.

2. PARTICULAR AUTHORS AND TOPICS.

Ladd, George T.: The Doctrine of Sacred Scripture. 2 vols. New York. 1883. pp. 761, 765, 24 × 16. $7.00. Also by the same author, "What is the Bible?" N. Y. 1888. pp. 497, 20 × 13. More popular.

Wittichen, C.: Die Idee Gottes als des Vaters, ein Beitrag zur bib-

lischen Theologie hauptsächlich der synoptischen Reden Jesu. Göttingen. 1865. pp. 86, 21 × 14. Also, Die Idee des Menschen u. s. w. Gött. 1868. pp. 218; and Die Idee des Reiches Gottes u. s. w. Gött. 1872. pp. 242.

Liddon, Henry Parry: The Divinity of our Lord and Saviour Jesus Christ (The Bampton Lectures for 1866). 13th ed. London, Oxford, and Cambridge. 1889. pp. 598, 19 × 13. 5*s*. And —

"An Examination of Canon Liddon's Bampton Lectures on, etc., by A Clergyman of the Church of England." London. 1871. pp. 343, 19 × 13.

Gess, W. F.: Christi Person und Werk nach Christi Selbstzeugniss und den Zeugnissen der Apostel. 2te Aufl. Basel. 3 vols. 1870–1879. — Freely re-cast by J. A. Reubelt. Andover. 1870. pp. 456, 20 × 13. $1.50.

Smeaton, Geo.: The Doctrine of the Atonement as taught by Christ Himself. 2d ed. Edinburgh. 10*s*. 6*d*.

Smeaton, Geo.: The Doctrine of the Atonement as taught by the Apostles. Edinburgh.

Beyschlag, Willibald: Die Christologie des Neuen Testaments. Berlin. 1866.

Schmidt, Richard: Die Paulinische Christologie u. s. w. Göttingen. 1870. 4.80 *M*.

Messner, H.: Die Lehre der Apostel. Leipzig. 1856. pp. x., 427. 8 *M*. (A condensed translation by S. R. Asbury in the Bibliotheca Sacra for 1869 and 1870.)

Usteri, Leonhard: Entwickelung des Paulinischen Lehrbegriffes in seinem Verhältnisse zur biblischen Dogmatik des Neuen Testamentes. 6te Ausgabe. Zürich. 1851. pp. 448. 5 *M*.

Pfleiderer, Otto: Der Paulinismus, u. s. w. 2te Aufl. Leipzig. 1890. pp. 538. 10 *M*. Eng. trans. of ed. 1. Lond. 1877. 2 vols. 21*s*.

Stevens, G. B.: The Pauline Theology. N. Y. 1892.

Everett, C. C.: The Gospel of St. Paul. Boston. 1893.

Matheson, G.: Spiritual Developement of St. Paul. 1891. pp. 324. 7*s*.

Sabatier, A.: L'Apôtre Paul, esquisse d'une histoire de sa pensée. 2me éd. revue et augmentée. Paris. 1881. pp. xxiv., 320, 18 × 12. Eng. trans. 1891. 7*s*. 6*d*.

Clarke, J. F.: The Ideas of the Apostle Paul translated into their Modern Equivalents. Boston. 1884. pp. 436, 19 × 13. $1.50.

Lipsius, R. A.: Die Paulinische Rechtfertigungslehre unter Berücksichtigung einiger verwandten Lehrstücke nach den vier Hauptbriefen des Apostels dargestellt. Mit einem Vorwort von Carl Theodor Albert Liebner. Leipzig. 1853. pp. 219, 21 × 13, 2 *M*.

Preuss, Ed.: Die Rechtfertigung des Sünders vor Gott, aus der heiligen Schrift dargelegt. 2te Aufl. Berlin. 1871. 3 *M.*

Ritschl, A.: Die Christliche Lehre von der Rechtfertigung und Versöhnung. 3d ed. Bonn. 1888–89. 3 vols. 26 *M.*

Gloël, J.: Der Heilige Geist in der Heilsverkündigung des Paulus. Halle. 1888. 7 *M.*

St. John's doctrinal views (LEHRBEGRIFF) are set forth by G. K. L. Th. FROMMANN (1839. 7.50 *M.*), K. R. KÖSTLIN (1843. 5.50 *M.*), AD. HILGENFELD (1849. 5.40 *M.*), B. WEISS (1862. 4.80 *M.*), J. J. LIAS (1875).

Franke, A. H.: Das Alte Testament bei Johannes, ein Beitrag zur Erklärung u. Beurtheilung der Johanneischen Schriften. Göttingen. 1885.

Schmidt, W. G.: Der Lehrgehalt des Jakobusbriefes. Leipzig. 1869. 3 *M.*

Weiss, B.: Der Petrinische Lehrbegriff u. s. w. Berlin. 1855. pp. viii., 444. 7 *M.*

Riehm, E. K. A.: Der Lehrbegriff des Hebräerbriefes u. s. w. Neue Ausg. 1867. pp. 899, 21 × 13. — A thorough book; but consult the Essays in WESTCOTT's Commentary. (See p. 73.)

Gebhardt, Hermann: Der Lehrbegriff der Apokalypse. Gotha. 1873. English translation by J. JEFFERSON. Edinburgh. 1878. 10*s.* 6*d.*

Weber, Ferd.: Vom Zorne Gottes, ein biblisch-theologisches Versuch, mit Proleg. von F. DELITZSCH. Erlangen. 1862. pp. xlviii., 368. 4.50 *M.*

Boettcher, Frid.: De Inferis rebusque post mortem futuris ex Hebr. et Graecor. opinionibus. vol. i. Hebraica complectens. Dresden. 1846. pp. 320, 25 × 16. — Unfinished, but learned and elaborate. Pages 248–277 relate to New Testament times. But see the admirable bibliography of this subject in —

Abbot, Ezra: Literature of the Doctrine of a Future Life, etc. (especially Section III.). New York. 1867.

Ernesti, H. F. T. L.: Vom Ursprunge der Sünde nach Paulinischen Lehrgehalte. 2d ed. Wolfenbüttel. 1862. 2 vols. 7.50 *M.*

Ernesti, H. F. T. L.: Die Ethik des Apostels Paulus in ihren Grundzügen dargestellt. 3d ed. Braunschweig. 1880. xii., 195, 21 × 13. — Pretty full enumeration of recent works in the Preface.

Menegoz, Eugène: Le Péché et la Rédemption d'après Saint Paul. Paris. 1882. pp. 306, 24 × 16.

Müller, Julius: Die Christliche Lehre von der Sünde. Sechste Aufl. Bremen. 1889. 2 vols. (xviii. 576; xxi. 631), 23 × 14. 20 *M.* (English trans-

lation of 5th German edition. Edinburgh. 2 vols. 21*s.*) — Incidentally discusses many New Testament words and passages.

Lüdemann, H.: Die Anthropologie des Apost. Paulus u. s. w. Kiel. 1872.

Wendt, H. H.: Die Begriffe Fleisch und Geist im biblischen Sprachgebrauch untersucht. Gotha. 1878. 3.60 *M.*

Dickson, Wm. P.: St. Paul's use of the terms Flesh and Spirit. (The Baird Lect. for 1883.) Glasgow. pp. 458, 19 × 13. 8*s.* 6*d.* — The best.

Everling, O.: Die Paulinische Angelologie und Dämonologie. Göttingen. 1888. pp. 126. 2.80 *M.*

On the Church see Davidson, S. (The Ecclesiastical Polity of the New Testament, etc. 2d ed. 1854), Jacob, G. A. do. (2d ed. 1878), and works in German by Köstlin, H. (Gotha. 1872), Schmidt, H. (Leipzig. 1884), Waiz, K. (Leiden. 1884), Müller (Leipzig. 1885 — with special reference to the ecclesiastical condition disclosed in the Pastoral Epistles); also Bannerman (1887. 2 vols. 21*s.*). Compare Loofs, F., Die urchristliche Gemeindeverfassung (mit specieller Beziehung auf Loening und Harnack) in the Stud. und Krit. 1890. pp. 619–658.

MISCELLANEOUS TOPICS.

Messianic Expectations at the Opening of the Christian Era.

Schürer, E., Geschichte des Jüdischen Volkes, vol. ii. § 29; Westcott, B. F., Introduction to the Study of the Gospels. ch. ii. Also works on p. 67 above, especially Drummond and Stanton; cf. Sketch of the History of the Literature, etc., in the latter, p. 141 sq., and Westcott, p. 92 sq.; also Baldensperger, W., Selbstbewusstsein Jesu. 2te Aufl. '92. pp. 3–122.

Date of Christ's Birth, Death, etc.

Andrews (p. 76 above), pp. 1–5; Keim (ibid.), iii. 457–506; McClellan, J. B., The New Testament (vol. i. London. 1875), pp. 390–408; art. "Zeitrechnung" by K. Wieseler in Herzog[1], xxi. 543 sqq.; also his Chronologische Synopse (see p. 55 above), Zöckler in Herzog[2], vi. 664 sqq. Cf. Hort in Greek Test., App., p. 77 sq.; Patritius, F. X., de Evangeliis (1853), ii. 171 sq.

Language spoken by Jesus.

Roberts, A., Greek the language of Christ and His Apostles. London. 1888; Neubauer, Ad., in Studia Biblica, i. (Oxford. 1885. 23 × 15. $1.50), Essay iii.; cf. Schürer, § 22, ii. 2; Abbott, T. K., Essays, etc. (Lond. 1891), Essay v.

The Appellations "Son of Man," "Son of God."

Grimm, Lexicon s. vv. (ὁ) υἱὸς τοῦ ἀνθρώπου, υἱὸς τοῦ θεοῦ; Weiss, Biblical Theology, §§ 16, 17; Leben Jesu (ed. 1), i. 450 sqq.; Beyschlag, Leben Jesu, i. 237 sq.; Bruce, Humiliation of Christ, pp. 475 sq.; also, The Kingdom of God, ch. vii.; Stanton, Jewish and Christian Messiah, pp. 239–250; Baldensperger, Das Selbstbewusstsein Jesu u. s. w. chap. vii.; Westcott on John, pp. 33–35; Norton's Note on Matt. iii. 17; Lewis Mayer, in Bibl. Repos. for Jan. 1840; Vernon Bartlett in Expositor, Dec. 1892.

The "Brethren" of Jesus.

Grimm, New Testament Lexicon, s. v. ἀδελφός, 1, and reff. there given.

The Relations of Jesus to the Three Religious Parties of his Day.

Cf. reff. on p. 54 sq., especially Schürer; Keim, Jesu von Nazara, Pt. I., Division ii., Section 4; also his Geschichte Jesu (1875), Pt. I., Division i., Section 2; Edersheim, Jewish Social Life, chh. xiv., xv.; Hausrath, A.,

Neutestamentliche Zeitgeschichte, vol. i. (3d ed. 1880), Section Third; Ewald, Geschichte (English translation v. 365 sqq.); Stapfer, Bk. II., ch. i.–v.; cf. ch. xiv.; Neander, Life of Jesus Christ (American translation), Bk. II., ch. i.; Weiss, Leben Jesu, Bk. IV., ch. 8; Edersheim, Jesus the Messiah, Bk. III., ch. ii.

Christ's own Conception of his Messiahship.

Bruce, The Kingdom of God, Lects. i., vi., xv.; Stanton, The Jewish and the Christian Messiah, Pt. ii.; Baldensperger, Selbstbewusstsein, Th. ii.; Stearns in Christianity and Modern Thought (Am. Unit. Assoc. 1872); Fisher, Beginnings of Christianity, ch. xiv.; Neander, Life of Jesus Christ, Bk. IV. Pt. i., chh. i.–iii.; Pressensé, Jésus-Christ, Bk. II. ch. iv.; Weiss, Bibl. Theol. § 14; Schlottmann, Bibl. Theol. pp. 111–134.

The Sinlessness of Jesus.

Reff. in Hase, Leben Jesu, § 30, cf. his Geschichte Jesu (1876), § 30; Smith's Bible Dictionary, p. 1386 [b]; Essays by Ullmann, 7th ed. 1863 (English translation); Dorner, 1862 (translation in Theol. Rev. for 1863), cf. Keim, Der geschichtliche Christus. 3d ed. 1866; and Geschichte Jesu, 3te Bearbeitung. 1875. p. 364 sqq.; G. P. Fisher, Grounds of Theistic and Christian Belief, ch. v.; F. W. Newman, Essay vii.

Demoniacal Possession.

Dr. Gannett in "Scripture Interpreter," ii. pp. 255–302; Wetstein's note on Matt. iv. 24 (translation in "Christian Disciple," New Series, 1823, v. 35–42); Meyer on the same passage; Weiss, Leben Jesu, book iii., ch. 6; Rothe, Dogmatik; Edersheim, Jesus the Messiah, i. 479 sq. (cf. Appendix xvi. and Index); Hase, Leben Jesu, § 48 for older reff.; A. B. Bruce, The Miraculous Element in the Gospels (Ely Lectures) p. 172 sqq.

The Nature and Function of the Miracles of Jesus.

Fisher, Geo. P., Supernatural Origin, etc. (p. 57 above) ch. xi.; and Grounds of Theistic and Christian Belief, ch. vi.; Steinmeyer (p. 58 above); Park in B. D. Am. ed. art. Miracles; Mead, Supernatural Revelation (N. Y. 1889) chh. v.–vii.; Ladd, Doctrine of Sacred Scripture, Part II., ch. iii.; Weiss, Leben Jesu, bk. i., ch. 12; Beyschlag, Leben Jesu, bk. iii., ch. 6; Holtzmann, Die Synoptischen Evangelien, § 30; Neander, Life of Jesus Christ, Bk. IV., Pt. ii., ch. 5; Bruce, A. B., The Miraculous Element in the Gospels (New York, no date), especially Lect. vii. sq.; C. C. Everett in "Christianity and Modern Thought" (Am. Unit. Assoc. 1872).

The Resurrection of Christ.

Reff. in Hase, Leben Jesu, § 116, and especially Ezra Abbot, Literature of the Doctrine of a Future Life, Nos. 3133–3181; Steinmeyer, Apol.

Beitr. III. (see p. 58 above); WILLIAM MILLIGAN, The Resurrection of our Lord (London. 1884. 28×14. $1.25); especially BEYSCHLAG, Die Auferstehung Christi und ihre neueste Bestreitung (Berlin. 1865. 14×10. $.50), and his Leben Jesu, bk. iii. ch. 9; STEUDE in Studien u. Kritiken for 1887. pp. 203–295; "Present Day Tracts," vol. i. and vol. viii.; MEAD, Supernatural Revelation (1889), Lect. vii.

The 'Parousia.'

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THE INDEX.

Abbot, Ezra, 58, 61, 71, 83, 86.
Abbott, E. A. (and Rushbrooke), 57.
Abbott, T. K., 47, 85.
Alexander, Joseph Addison, 70.
Alexander's Kitto, 44, **50**, 63.
Alexander, W., 58.
Alford, Henry, 68.
Allen, T. W., 61.
Anderson, Christopher, 64.
Andrews, S. J., 76, 85.
Apocrypha, of the N. T., 87.
Apocrypha, of the O. T., 46, 64, 80.
Asbury, S. R., 82.

Baedeker, 52.
Baldensperger, W., 85, 86.
Ball, C. J., 64.
Bannerman, 84.
Barrows, E. P., 52.
Bartlett, V., 85.
Baur, F. C., 77, 81, 87.
Beet, J. A., 69.
Berger, P., 60.
Bernhardt, E., 63.
Bertholdt, L., 67.
Beyschlag, Willibald, 58, 68, 73, 75, 76, 81, 82, 85, 86, 87.
Bible Educator, The, 51.
Birt, Theodor, 60.
Bissell, E. C., 46, 50.
Bleek, F., 56, 69, 72, 73, 74, 88.
Boettcher, F., 83.
Boissier, G., 79.
Bos, Lambert, 45.
Breest, E., 76.
Bretschneider, C. G., 44, 49.
Breussing, A., 78.
Briggs, C. A., 44, 66, 87, 88.
Broadus, J. A., 70.
Browne, Henry, 55.
Bruce, A. B., 75, 77, 85, 86, 87.
Bruder, C. H., 49.
Buhl, F., 45.
Buttmann, Alex., 47, **49**.

"Calwer Bibellexikon," 51.
"Cambridge Bible for Schools," 68.
"Cambridge Paragraph Bible," 64.
Candlish, J. S., 87.
Carruthers, W., 53.
Cave, A., 43.
Cellérier, J. E., 66.
Charteris, A. H., 56, 59.
Cheetham, see Smith, Wm.
Cheyne, T. K., 64.
Chipiez (and Perrot), 54.
Clark, Sam., 53.
Clarke, J. F., 82.
Clarke, R. L., 64.
Cocker, B. F., 79.
Cone, Orello, 57.
Conybeare and Howson, 77.
Credner, C. A., 59.
Cremer, H., 48.
Crooks and Hurst, 43.
Curtiss, S. I., 88.

Dale, R. W., 58.
Dalman, G. H., 67.
Danz, J. T. L., 44.

Davidson, A. B., 73.
Davidson, A. J. K., 81.
Davidson, S., 56, 59, 66, 84.
Deane, W. J., 46.
Delitzsch, Franz, 54, 73, 80, 88.
De Mas Latrie, 55.
Denis, J., 79.
Desprez, Philip S., 74, 87.
De Wette, W. M. L., 63, 68.
Dickson, Wm. P., 84.
Dietzsch, A., 75.
"Diplomatique, nouveau traité de," 60.
Doedes, J. J., 66.
Döllinger, J. J. I. v., 78.
Donaldson, James, 47, 87.
Dore, J. R., 65.
Dorner, I. A., 86.
Driver, S. R., 64.
Drummond, J., 67, 85.
Dutch "revision," 63.
Dwight, T., 70.

Eadie, John, 64, 72.
Ebrard, J. H. A., 57.
Edersheim, A., 54, 76, 80, 85, 86, 87, 88.
Edwards, T. C., 71.
Ellicott, C. J., 65, 68, 69.
Elliot, C. B., 74.
Elliott and Harsha, 66.
Encyclopædia Britannica, 44, 51, 60.
Ernesti, H. F. T. L., 83.
Everett, C. C., 82, 86.
Everling, O., 84.
Ewald, H., 50, 80, 81, 86.

Fairbairn, P., 66, 88.
Farrar, F. W., 45, 56, 65, 70, 77, 79, 81.
Field, F., 45, 75.
Fillion, A. C., 63.
Fillion, M. L. Cl., 53.
Fisher, Geo. P., 44, 57, 59, 78, 86.
Forbes, S. Russell, 78.
Franke, A. H., 68.
French translations of N. T., 63.
Friedländer, L., 79.
Fritzsche, C. F. A., 69, 71.
Fritzsche, O. F., 45, 46.
Frommann, G. K. L. T., 83.

Gannett, E. S., 86.
Gardiner, F., 48.
Gardthausen, V., 60.
Gebhardt, Hermann, 83.
Gebhardt, O. v., 47.
Gebhardt and Harnack, 87.
Geiger, A., 80.
Geikie, C., 76.
German translations of N. T., 63.
Gess, W. F., 82.
Gilman, Edward W., 64, 65.
Gloag, Paton J., 56.
Gloël, J., 83.
Goadby, Thos., 81.
Godet, F., 70, 71, 81, 88.
Goebel, S., 75.
Goodwin, A., 64.
Graetz, H., 80.
Green, Samuel G., 49, 78.
Green, Thomas S., 49, 61.
Gregory, C. R., 61, 62.
Griesbach, J. J., 66.
Grimm, C. L. W., 44, 85, 87.
Groser, W. H., 53.
Grove, Geo., 51.
Guérin, H. V., 52.
Gwilliam, G. H., 63.

Hackett, H. B., 51, 71, 77.
Hackett, H. B., and Abbot's Smith, 44, 50, 67.
Hagenbach, K. R., 43.
Hahn, G. L., 70.
Hall, Isaac H., 47, 62.
Hamburger, J., 51.
Hammond, C. E., 61.
Harless, G. C. A. von, 72.
Harnack, A., 59.
Harsha (and Elliott), 66.
Hart, H. C., 53.

Hase, K., 44, 76, 86, 87, 88.
Hatch, Edwin, **45**, 47.
Hatch and Redpath, 46.
Haupt, Erich, 73.
Hausrath, A., 80, 85.
"Heathen world and St. Paul," 79.
Henriot, 78.
Heinrici, C. F. G., 68, 71.
Hertwig, O. R., 56.
Hertzberg, G. F., 79.
Herzfeld, L., 80.
Herzog's Real-Encyclopädie, 44, 50, 78.
Hesse, F. H., 72.
Heyne, Moritz, 63.
Hicks, E. L., 60.
Hilgenfeld, Ad., 74, 83.
Hinrichs, G., 60.
Hofmann, J. C. K. v., 81.
Hofmann, R., 87.
Holtzmann, H. J., **55**, 57, 59, 68, 69, 74, 86, 87.
Hort, F. J. A., see Westcott and Hort.
Houghton, R. C., 77.
Hovey, Alvah, 71.
Howson, J. S., 77, 88. (See Conybeare and Howson.)
Hudson, C. F., 50.
Huidekoper, F., 79.
Hunter, D., 59.
Hurlbut, J. L., 53.
Hurst, J. F., 43.
Huther, J. E., 68, 73.
Huxley, T. H., 58.

Immer, A., 66, 81.

Jacob, G. A., 84.
Jal, A., 78.
James, M. R., (and Ryle), 46.
Johnstone, Robert, 73.
Josephus, 80.
Jost, J. M., 80.
Jowett, B., 87.
Jülicher, A., 75.

Kamphausen, A. H. H., 74.
Kautzsch, E., 63.
Keil, C. F., 46, 50, 69, 73.
Keim, Theodor, 76, 79, 85, 86.
Kiepert, H., 52, 53.
Kirchhofer, J., 57.
Kitto, see under Alexander.
Klausen, H. N., 66.
Klieforth, Th., 73.
Klöpper, Alb., 72.
Knoke, K., 72.
Knowling, R. J., 88.
Koehler, H., 72, 76.
Köstlin, H., 84.
Köstlin, K. R., 83.
Kühl, E., 68.
Kuenen, Abraham, 88.
Kurtz, J. H., 73.

Lachmann, Carl, 50.
Ladd, Geo. T., 81, 86, 87.
Lagarde, Paul de, 45.
Langen, J., 67.
Lardner, Nathaniel, 56, 57.
Leathes, Stanley, 88.
Lechler, G. V., 81.
Le Long, see Masch.
Lemme, L., 72.
Lewin, Thomas, 55, 77.
Lichtenberger, 51.
Liddon, H. P., 82.
Lightfoot, John, 66.
Lightfoot, J. B., 55, 57, 58, 65, 69.
Lipsius, R. A., 43, 68, 82, 87.
Löw, Immanuel, 53.
Loisy, A., 59.
Loofs, F., 84.
Lucius, P. E., 55.
Lücke, F., 70.
Lüdemann, H., 84.
Lünemann, G., 68.
Lumby, J. Rawson, 71.
Luthardt, C. E., 58, 70, 76.
Luther's version revised, 63.
Lutz, J. L. S., 66.

McClellan, J. B., 69, 85.
McClintock and Strong, 44, **51**.
Macdonald, J. M., 77.
Macpherson, John, 72.
Madden, F. W., 55.
Magee, W. C., 58.
Mahaffy, J. P., 79.
Mallock, W. H., 58.
Marquardt and Mommsen, 79.
Marsh, Herbert, 66.
Masch's Le Long, 62, 63.
Matheson, G., 82.
Maurice, F. D., 74.
Mayer, Lewis, 85.
Mayor, Joseph B., 73.
Mead, C. M., 86, 87.
Meisterhans, K., 60.
Menegoz, Eugène, 83.
Menke, Theodor, 53.
Merrill, Selah, 54.
Messner, H., 82.
Meuschen, J. G., 67.
Meyer, H. A. W., 68, 86.
Michaelis, J. D., 54.
Milligan, W., 74, 87.
Milligan, W. (and Roberts, Alex.), 62.
Mitchell, E. C., 61.
Mombert, J. I., 65.
Mommsen, Theodor, 79.
Montet, E., 55.
Montfaucon, Bern. de, 60.
Moore, E. C., 74.
Morison, James, 70, 75.
Morrison, W. D., 80.
Moulton, W. F., 49, 64.
Müller, Julius, 83.
Murray, see Porter, Smith and Grove.

Neander, A., 81, 86, 88.
Neubauer, Ad., 85.
"New Testament Commentary for English Readers," 68.
Newman, Albert H., 66.
Newman, F. W., 86.
Niese, B., 80.
Norton, A., 57, 85, 87, 88.
Noyes, Geo. R., 87.

Oltramare, Hugues, 63, 69.
Orelli, C. v., 88.
Osborn, H. S., 52, 53.
Otto, V. W., 71.

"Palæographical Society," C. v. 60.
"Palestine Exploration Society," 52.
Paley, W., 58.
Palmer, E., 48.
"Parallel New Testament," 65.
Park, E. A., 86.
Patritius, F. X., 85.
Peabody, A. P., 58.
Perowne, J. J. S., 68.
Perrot and Chipiez, 54.
Peshitto, the, 63.
Pfleiderer, O., 74, 81, 82.
Philippi, F. A., 72.
Pick, B., 87.
Plummer, A., 71.
Plumptre, E. H., 51, 73.
Poole's Index, 44.
"Popular Commentary," the, 69.
Porter, J. L. (in Murray), 52.
Pressensé, E. D., 86.
Preuss, Edward, 83.
Prideaux, H., 78.
Pünjer, B., 43.

Raaz, 52.
Räbiger, F. J., 43, 50.
Raumer, Karl von, 51.
Reinach, S., 60.
Renan, E., 77.
Resch, A., 87.
Reubelt, J. A., 82.
Reuss, E. (W. E.), 47, **56**, 59, 62, 63, 81.
Reynolds, H. R., 77.
Riddle, M. B., 48, 87.
Riehm, E. K. A., 50, 67, 83, 88.
Riess, R. v., 53.

Rilliet, 63.
Ritschl, A., 81, 83, 88.
Ritter, Karl, 52.
Roberts, A., 85.
Roberts, A. (and Donaldson, J.), 87.
Roberts, Alex. (and Milligan), 74.
Robertson, F. W., 71.
Robinson, Edward, 48, 52.
Rodrigues, H., 78.
Röhricht, R., 51.
Rothe, R., 86.
Row, C. A., 58, 59, 87, 88.
Rüegg, A., 62.
Rushbrooke, W. G., 57.
Ryle, H. E, and James, M. R., 46.

Saalschütz, J. L., 50.
Sabatier, A., 82.
Salmon, Geo., 56, 74.
Sanday, W., 48, 57, 58, 62, 64.
Schaff, P., **44**, 47, **61**, 65, 69, 87, 88.
Schaff-Herzog, 44, **51**, 63.
Schenkel, D., 50.
Schleiermacher, F. E. D., 66.
Schleusner, J. F., 45, 49.
Schlottmann, K., 86.
Schmid, P., 72, 81.
Schmidt, C., 79.
Schmidt, H., 84.
Schmidt, Karl, 71.
Schmidt, L., 79.
Schmidt, R., 82.
Schmidt, Woldemar, 68, 78, 87.
Schmiedel, P. W., 68.
Schoettgen, Christ., 67.
Schürer, E., 45, 54, 55, **79**, 81, 85.
Scrivener, F. H. A., 48, 61, 62, 64.
Segond, Louis, 63.
Seidel, M., 78.
Shilleto, A. R., 80.
Sieffert, F., 68.
Silvestre, J. B., 60.
Simcox, W. H., **47**, 49.
Simon, R., 63.
Smeaton, Geo., 82.
Smith, James, 78.
Smith, Wm., 44, 62, 63, 78, 86.
Smith and Cheetham, 44, 51.
Smith and Grove, 53.
Smith and Wace, 44, 51.
Soden, H. von, 68, 72.
Spiess, E., 67.
Spitta, F., 71, 73, 74.
Stade, B., 80.
Staerk, 88.
Stainer, J., 55.
Stamm, F. L., 63.
Stanley, A. P., 52, 71, 81.
Stanton, V. H., 67, 85, 86, 88.
Stapfer, Edmond, 63, 80, 86.
Stearns, O., 86.
Steinmeyer, F. L., **58**, 74, 75, 86.
Steude, 87.
Stevens, G. B., 82.
Stewart, C. J., 44.
Storrs, R. S., 78.
Stuart, Moses, 74.
"Supernatural Religion," 57.
Swete, H. B., 45.
Symmington, 77.
Syriac New Testament, 63.

Taylor, Isaac, 62.
Terry, Milton S., 66.
Thayer, J. H., 48.
Theile and Stier, 63.
Thilo, J. C., 87.
Tholuck, A., 74, 88.
Thoma, A., 58.
Thompson, E. M., 60.
Thomson, J. E. H., 46.
Thomson, W. M., 52.
Tischendorf, 45, 47, 48, 61, 63, 87.
Tittmann, J. A. H., 49.
Tobler, Titus, 51.
Torr, C., 78.
Toy, C. H., 87, 88.
Tregelles, S. P., 47, 61, 62, 64.
Trench, R. C., 49, 65, 74, 75.
Tristram, H. B., 51, 53.
Trommius, A., 46.

Uhlhorn, G., 76, 79.
Ullmann, K., 86.
Usteri, J. M., 69, 73.
Usteri, Leonhard, 82.

Van Lennep, 54.
"Variorum Bible," 64.
Vaughan, C. J., 71, 73, 74.
Vischer, Eberhard, 74.
Volkmar, G., 46.

Wace, Henry, (see Smith and Wace), 58.
Wahl, C. A., 46, 49.
Waiz, K., 84.
Ward, Mrs. Humphry, 58.
Warfield, B. B., 61.
Watkins, H. W., 58.
Wattenbach, W., 60.
Weber, F., 67, 83.
Weber, V., 75.
Webster, William, 49.
Weiffenbach, W., 87.
Weiss, B., **56**, 59, 68, 69, 72, 76, 80, 83, 85, 86, 88.
Weizsäcker, Carl, 63, 74, 81.
Wellhausen, J., **54**.
Wendell, Rufus, 65.
Wendt, H. H., 68, 81, 84, 87.
Westcott, B. F., 47, 57, 59, 64, 70, 73, 83, 85, 87.
Westcott (and Hort), 47, 62, 71, 85.
Wetstein, J. J., 67, 86.
Weymouth, R. F., 48.
Whately, R., 88.
Wheeler, J. Talboys, 78.
Wieseler, K., 55, 71, 85.
Wilke, C. G., 66.
Windrath, K. A., 73.
Winer, G. B., 44, 47, **49**, 51.
Wines, E. C., 54.
Wittichen, C., 81, 87.
Wood, J. G., 53.
Wordsworth, John, and White, H. J., 63.
Wright, G. Frederick, 59.
Wright, W. Aldis, 65.
Wünsche, Aug., 67.

Zahn, Theodor, 59, 87.
Zimmermann, Carl, 52.
Zöckler, O., 43, 46, 85.

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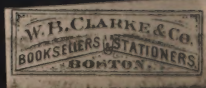

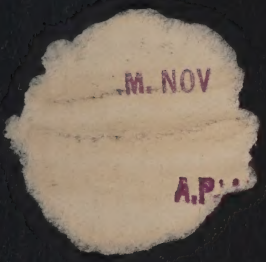
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